TAFSIR MUSHAF FATIMA ALEHA SALAAM

VOLUME 1

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

[Shaban, 1446/ 9th February, 2025]

INTRODUCTION

In the name of God, the most gracious, the most merciful , Praise be to God, Lord of the worlds, and may God's blessings and peace be upon Muhammad and his good and pure family.

And after:

I wrote a series of eight small books on the faith and its principles (1) She addressed the new generation with her style and logic, this generation that does not believe anything except what it wants, and that agrees with its upbringing and culture.

God has destined this series for success and success, and it has been reprinted several times, praise be to God. It is obvious that every action is consistent with wisdom and the goal it aims for. God decrees success and success for it. Success is from God. There is no doubt about that, but God Almighty has refused to conduct things except according to His ways and Sunnahs. Merely putting ink on paper is not one of the Sunnahs of success in anything, but the path to success and popularity is for the reader to be satisfied with what he reads. He admires it, and he is not satisfied with any writing unless it is for his sake, not for the sake of the writer, and this satisfaction in turn encourages the writer to continue, and thus both the reader and the writer influence and are influenced by the other.

In any case, the spread of the series encouraged me to write larger and broader books, including the book "The Landmarks of Islamic Philosophy," "Jurisprudence on the Five Doctrines," and "Shiites."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(1) It is God and the mind, prophecy and the mind, the afterlife and the mind, the imamate of Ali and the mind, the Awaited Mahdi and the mind, Ali and the Qur'an, human concepts in the words of Imam Jaafar al-Sadiq, and the philosophy of the principle and the resurrection.

And the rulers, and the Shiites and the Shiites, and the virtues of Imam Ali, and others.. And God willing for these as He willed for those, so His will, the Almighty, and the perfection of His blessing led me to compose an encyclopedia of the jurisprudence of Imam Jaafar al-Sadiq in six major parts, and the same thing happened to this encyclopedia, and he took care of it with His great wisdom, just as he took care of its sisters before.. And the same thing happened to me, as The success of the encyclopedia tempted me with something greater and greater, by which I mean the interpretation of the Holy Qur'an, which I called "the revealing interpretation."

By God's power, strength, success, and grace, this part that I present to him has been completed, and it contains an explanation of Surat Al-Hamd and Al-Baqarah in their entirety.. I do not know: Will life extend to me until the end, and I will see the results of what I sacrificed and endured, or will fate act the opposite of what I planned and wanted? If the "revealing interpretation" is done as I want, will it be as popular as what was written for others that I have written and published? If it is completed and popular, will it produce a book that will come after it, as it came as a result of the Encyclopedia of Jurisprudence?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Questions whose answers no one knows except the one who has the first word and the Supreme Will: "And no soul knows what it will earn tomorrow, and no soul knows in what land it will die." My belief in this truth never prevents me from being determined and continuing with my effort and persistent work… because I also believe that my serious determination has a great impact in achieving what I want… and this belief pushes me to exert more effort for fear of missing the opportunity… and for this reason I continue to write and write, and dream of completion and success, until death; He is the only one who limits my activity. I always make an effort, as long as death is far away from me.

My heart's dearest wish is that death will surprise me while I write calling for God, truth and justice. Rather, my loftiest desire is to enter Paradise to read and write in it with an empty mind, free from work and the worries of my children. How often this question has passed through my imagination – the assonance came unintentionally –: If God blesses Paradise, will I be an idle person there? Can I read and write in it? And I answer myself: Yes, there is something in it that pleases the eyes and desires the soul, even if it desires to read and write… The question comes back, but in a second form: And for whom do I write? And all the people of Paradise are extremely perfect.

I apologize for this digression with the pen, or rather with myself in expressing itself.. Am I just a human being who finds it difficult to liberate himself and separate from himself?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Or it is difficult for him to prevent her from expressing what is in her caves and depths when she finds an opportunity and an outlet for this expression.

New generation:

Everything is subject to its realistic causes, whether it is a natural phenomenon, such as a flood and an earthquake, or a social phenomenon, such as ignorance and poverty, or an affair of the heart, such as faith and disbelief, and nothing at all exists simply by chance without reason or planning.. With this reference I paved the way for the following question and answer:

Why doesn't the new generation care about religious values, as previous generations did? Most of the youth of this generation have turned away from religious worship and rituals. Rather, the heaviest thing for their souls is to hear a sermon and advice that turns to religion for a reason. Even human values, such as brotherhood, equality, peace and cooperation, honesty and justice, have no resonance in their souls... And if they talk about them and their holiness, they sanctify them only with their tongues, not with their hearts, and with their words, not with their actions... Oh God, except within the limits of their personal benefit.

The answer: The Islamic peoples, both Arab and non-Arab, did not trust any principle or any value unless its source was the Book of God Almighty and the Sunnah of the Messenger of God (may God bless him and grant him peace)... There is no socialism, no existentialism, no democracy, no nationalism, nothing at all except the revelation of heaven, from which the foundations of belief and etiquette are derived, and on which educational curricula are drawn up, and from which the laws and rulings that are applied in the judiciary are extracted. It is taken into account in departments and all other individual and social actions.

Hence, the teachings of religion were clear in the minds of many people. They knew what the Sharia approved, ordered, and what it rejected and forbade. The one who lived the religion correctly was the subject of everyone's trust and the subject of their

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL. BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

trust, and whoever deviated from it they did not trust him with anything, nor did they trust him with anything.. And the meaning of this in reality was that the social values were the religious values themselves, so if an individual deviated from them and deviated from them, it was exactly like one who deviates from the sound system and the right situation.

Then the days passed, and the dangerous upheaval occurred with the influence of the West and its control over the Islamic countries. It turned first to the law of the Qur'an, erasing its trace from the role of the judiciary, and replaced it with positive French and English law. It abolished the learning of religious beliefs and morals from the educational curricula, and made room for gambling, immorality, liquor bars, and everything that would paralyze faith and morals. So the features of the Qur'an disappeared. And the Sunnah of the Prophet is part of social life. Even the Arabic language was affected by what happened to belief and Sharia. This was a new generation that did not care about belief or morals. In fact, it is a product of the corrupt conditions in which it grew up and was raised. It is natural for it to be a reflection of it, and it is a mistake to look at the generation independent of its society and environment... And what the philosophers said is true: The effect is a manifestation of its cause.

Treatment:

You ask: I have described the disease, so what is the cure?

The truth is that the answer to this question should not be given alone by one intellectual, and it must be carefully considered and great and sincere minds must come together, because if morals and customs are established in an environment and

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

last a long time, they become a reality that tends to remain and continue, and eradicating them is not an easy thing. They work in the world of souls just as natural causes work in the world of nature, and changing them requires long and arduous effort and struggle of the kind of effort that the Greatest Messenger (PBUH) made to change the customs of people. Ignorance and their beliefs.. This has been mentioned in hadiths, including: "Islam began as something strange, and it will return to being something strange just as it began." Therefore, he will not be redressed from his exile, and his eyes will be welcomed upon his return, except with a leader like the Prophet Muhammad (PBUH), and companions like the Muhajireen and the Ansar.. And God Almighty does not have to provide the conditions for a day when the authority of the Qur'an, the law of the Qur'an, and the morals of the Qur'an return.

But we must do the best we can, and not wait for a miracle from heaven, and the work that we can do now - as it seems to me - is:

First: To give religion a prominent place in schools, especially for reading, memorizing and interpreting the Qur'an, because it is the cornerstone. If those in charge of education affairs refuse to do so

In government schools - and they will refuse without argument - we must establish private schools for this purpose, in addition to the secular secular sciences. We establish these schools from the millions that are paid in the name of the divine rights of religious authorities and others, and I do not know of a better resource for them than spending them on reviving religious teachings, spreading them, and raising young people in them.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Second: That each cleric performs his mission sincerely after qualifying himself to be a conscious guide who knows where to penetrate the hearts of young people and how to convince them that religion is the source of values that give them a better life.

Third: To clarify religious truths, make them easy for understanding, and broadcast them in books, sermons, articles, and pamphlets, and prove to the ignorant and skeptical that Islam, with its faith, law, and morals, stems from man's spiritual and material needs, provides sound solutions for his problems, and aims for his happiness in this world and the hereafter. The reader will find evidence of that in this interpretation that links religion to life in all its manifestations, and pays attention to both aspects. Humanity is more than concerned with the eloquence of words.

Interpreter:

Interpretation in language is clarity, and in terminology it is a science in which the meanings of the words of the Qur'an and its characteristics are investigated.

This knowledge must have equipment and qualifications, including the various types of Arabic science, the science of jurisprudence and its principles, including hadith and theology, so that the interpreter is aware of what is permissible for God and His prophets, and what is impossible for him and them, and among them, as some see, is the science of intonation and recitations.

Here is another thing that the interpreter needs, and it is more important and greater than everything that the interpreters mentioned in the introduction to their interpretations, because it is the foundation and first pillar for understanding His words, the Almighty. I did not see anyone referring to it, and I discovered it after I spent a little time explaining it, which is that the meanings of the Qur'an cannot be

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

understood, and will not be understood in its true form, and its greatness is known only by the one who senses it from deep within, is in harmony with it with his heart and mind, and whose faith in it is mixed with his blood.

And its flesh, and here the secret lies in the saying of Imam, Commander of the Faithful (peace be upon him): That is the silent Qur'an, and I am the speaking Qur'an.

I also became certain – as I was continuing to interpret the verse of the Wise Mention – that any interpreter does not come up with something new that he had not previously encountered, even with a single idea in the entire interpretation. I became certain that this interpreter does not have a conscious mind, but rather possesses a reading mind, in which what he reads is depicted for others, just as the image of an object is depicted in a mirror regardless of its color and size. This is because the meanings of the Qur'an are extremely deep, and no one reaches its end no matter how high his level of knowledge and understanding. Rather, he discovers from it what his knowledge and qualifications will help him with. If the previous interpreter stopped at one of the limits, then the next one came and traced his steps without going beyond them, even with a single step, he was exactly like a blind man leaning on a crutch, and if he lost it, he froze in his place.

Many opinions and beliefs other than this and that may have occurred to me during the interpretation, and it is more correct that the interpretation corrected many of my previous concepts... From that, I became certain – as I contemplated the words of God Almighty – that there is no faith without piety, and that Paradise is forbidden except for those who strive and sacrifice for the sake of truth, and that there is no foundation of Islam or one of its branches from faith in God to the smallest ruling in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQI NAQVI

the Sharia, all of them without exception are linked to life. A close and strong connection, just as I was certain and believed that the people who are most ignorant of the truth of Islam and its goals are those who belong to it, and other things that the reader finds at the turn of the pages, for many of which I have allocated separate paragraphs with titles that indicate them.

Therefore, I do not know of a task more arduous and difficult than the task of interpreting the words of God. He is trying to reveal his will, his word is clear, and this is not an easy thing. What makes the speech easy is that the interpreter expresses his understanding and perception of the meanings and purposes of the Qur'an, as they are in his mind, not as they are in reality, just like the diligent jurist who is rewarded if he is correct and excused if he is wrong, and is also rewarded for his intention, diligence, and lack of negligence.

The invitation of the Qur'an:

Whoever follows the verses of the Wise Qur'an and ponders their meanings will find a common denominator behind them.

And a general framework that links all its rules and principles, its surahs and verses, and this link is the call for people, all people, to live a good life in which security and justice prevail, and which is filled with fertility and peace: (**O you who have believed**, **respond to God and to the Messenger when he calls you to revive you**.) Al-Anfal 23.

The call of God and the Messenger to life has a special method and pillars upon which it is based. As for the method of the call, God Almighty has determined it by

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

saying to His most honorable Prophet (PBUH): (**Invite to the way of your Lord with wisdom and beautiful instruction**, **and argue with them in a way that is best**.) - Bees 125. What is meant here by wisdom and beautiful preaching is to address the heart and mind, and to present in his call to God the marvels of creation and the wonders of beings: (**We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**.) -Fussilat 53.

And to warn the troublemakers and the stubborn against bad consequences and fate, and to give them examples from previous nations, as Shuaib did, when he said to his people: (**O my people**, **do not let my discord harm you**, **lest something befall you like what befell the people of Noah or the people of Hud or the people of Salih**, **and the people of Lot are not far from you**.) Hood 89. If they insist on being stubborn, he should leave them alone, as there is no more evidence and evidence: (**Then if they dispute with you**, **say**, "**I have submitted my face to Allah and to those who follow them**.") Al-Imran 20: (**It is upon you to convey the message and upon us is the reckoning**.).

As for the pillars of the call to a good life, we mention the following:

1 - Man did not exist in this life by chance or without intention: (**And God created you and then takes you to death**) - Bees 70.

2 - God Almighty did not leave man in vain, controlled by desires and whims, but rather he planned for him a straight path that it is not permissible for him to cross or transgress: (**Does a person think that he will be left in vain?**) - Resurrection 6. (**So**, **by your Lord**, **We will certainly question them all about what they used to do**.) Al-Hijr 92.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

3 - Security and maintaining order. Whoever violates it and seeks corruption on earth will be punished with the most severe punishments in this world, and he will have a painful punishment in the Hereafter: (**The punishment for those who wage war against God and His Messenger and strive to spread corruption on earth is only that they be killed**, **or crucified**, **or that their hands and feet be cut off**, **whether or not**... **They will be banished from the land**. **That is for them disgrace in this world**, **and for them in the Hereafter is a great punishment**.) Table 33.

4 - Maintaining security and order cannot and will not be achieved if every human being is not honest with himself and his dignity, because a good society according to the logic of the Qur'an is one in which there is not a single seed of corruption: (**Whoever kills a soul**, **unless it is for manslaughter or for corruption on earth**, **it is as if he killed all of mankind**, **and whoever saves a life**, **it is as if he saved all of mankind**.) Table 32. This is because the truth of humanity exists in every individual, just as it exists in all individuals. Whoever harms one of them has harmed humanity as a whole, and whoever does good to him has done good to it as well. And the Almighty said: (**He killed a soul for other than manslaughter or corruption on earth**.) An indication that every individual has his own human sanctity, and that he is in a forbidden sanctity, until he violates his own sanctity by committing a crime that removes that sanctity and human immunity from him.

5 - Relations between people are based on the immunity and preservation of dignity for each individual, without any difference between male and female, black and white, rich and poor... of whatever religion he or she may be, and God has affirmed this truth in the most concise and eloquent phrase: (**We have honored the**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

children of Adam) - Al-Isra 70. Whoever underestimates the one whom God Almighty has honored has underestimated God and His law.

6 - Belief in God, the prophecy of Muhammad, the Last Day, and other principles and branches is not merely a religious slogan raised by the Qur'an. Rather, each of the principles of Islam, and each of its rulings, have fruits and truths that are combined by noble creation and beneficial work. God has linked belief in Him with good deeds in many verses. As for belief in the prophecy of Muhammad (PBUH), it is belief in humanity and its well-being: (**And We have not sent you except as a mercy to the worlds**.) Prophets 107. As for entering Paradise, it is strongly linked to jihad and good deeds in this life: (**Or did you think that you would enter Paradise when God knew those among you who struggled and knew those who were patient?**) Al-Imran 142".

Thus, the Qur'an draws a positive path to achieving its goals and responding to the call to life that it referred to when it said: (**Respond to God and to the Messenger when he calls you to revive you**.). This is clear evidence that any call to life has nothing to do with life and is not part of religion at all, and whoever attributes it to God and His Messenger has slandered the religion a lie.. On this basis, I tried to explain the verse of the Wise Remembrance and the details are as follows.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Curriculum:

What is meant by method here is a framework of general controls that the author follows and does not deviate from. Any work that does not have a method behind it is random work, dominated by improvisation and contradictions. The method that I followed in this interpretation consists of the following controls:

1 - I viewed the Qur'an as, in its reality and nature, a book of religion, guidance, reform, and legislation that aims above all for all people to live a life based on sound foundations. It is dominated by security and justice, and is filled with fertility and prosperity, as I mentioned above.

2 - A group of ancient commentators paid great attention to the language, and went on at length to explain the secret due to the inimitability of the word and the style, and they postulated questions: such as: Why was the waw mentioned without the fa, or the fa without the waw? And when he said, "They are defiant, and he did not say, "They are being wronged." And so on, they responded to it with something that was of no use and did not fall under any control. Therefore, I was not exposed to anything of this kind.

And if every interpretation has a dominant color, then the color that dominates my interpretation is the element of persuasion, convincing the reader that religion, with all its origins, branches, and all its teachings, aims for the good, dignity, and happiness of man, and that whoever deviates from this goal has deviated from the truths of religion and the right path of life. In order to reach this goal, I tried my best to make the explanation easy, simple, and clear, so that the reader can understand it at any level.

If the ancient interpreters were more concerned with eloquent compositions and eloquent meanings than with convincing the reader of religious values, it is because the era in which they lived was not the era of complacency and disdain for religion, its law, and its values, as is the case in this era, so it was natural for the language of interpretation to be different in the old days than in this era.

Interpretation, just like art, stems from local circumstances. Hence, I tended with my interpretation to convince the generation of religion, in its roots and branches, and

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that it goes hand in hand with life. This does not mean that I overlooked the beneficial aspects that the great interpreters addressed. No, I summarized them and presented them in the clearest statement, and even expressed my opinion on them, especially the problems.

Philosophical issues, such as algebra and choice, guidance and misguidance, imamate and infallibility of the prophets, intercession and frustration, the one who commits a major sin, and the reckoning of the grave... and so on. Also, for each verse - in most cases - a paragraph is allocated entitled (Language) to explain some unfamiliar, well-known vocabulary, and another titled (parsing) to explain the grammatical rulings for a problematic word... knowing that modern interpretations have I overlooked it, but I took into account the desire of some readers, even if they were rare. As for the science of badi' and explanation, organization and arrangement, I left it to the scouts of Al-Zamakhshari, Al-Bahr Al-Muhit by the Andalusian Gharnatian, and others who were exposed to that.

On the occasion of pointing out that the language of interpretation differs according to the eras, I mention a word by Muhyiddin Ibn al-Arabi in the fourth part of the Meccan conquests, chapter (Hazrat al-Wisma), which he said during his talk about the recitation of the Qur'an. It carries the deepest meanings, and is consistent with the most recent and most important theories. I mean Einstein's theory of relativity, which considered time and space to be among the dimensions that evaluate a thing. Ibn al-Arabi said: "... he recites the memorized part of the Qur'an and finds in every recitation a meaning that he did not find in it." The first recitation, even though the letters recited are the same, but the situation and the situation are renewed, and it must be renewed, for the time of the first recitation is different from the time of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

second recitation." And his saying: "It must be renewed" indicates his belief and confidence that the thing is renewed and multiplied with the renewal of time.. And the philosopher of the era "Russell" was right when he said: The ancients deduced from their diligence and mere ideas theories whose veracity has been proven by science. It is the correct scientific opinion, whereas in their days it was nothing more than suggested diligence.

3 - I looked at the Israeli women that came in some interpretations as a myth and legend, and nothing is more true in indicating their lies and falsity than attributing them to (Israel).

I also ignored what came from the narrations regarding the reasons for revelation, except for a few of them, because the scholars did not examine their chains of transmission and distinguish between their authentic ones and their weak ones, as they did with the narrations of rulings. Even these were lenient in the chain of transmission of what is recommended, and they only examined the chain of transmission of what is obligatory and what is forbidden. Rather, they conducted an independent study in the books of principles entitled Tolerance with Evidence of Sunnahs and Recommended Things.

Also, I did not concern myself and the reader with mentioning the relationship and occasion between the verses and their connection to each other, as the commentators did, because the Qur'an was not revealed to the Prophet (PBUH) in one sentence, but rather was revealed in a series of timings that sometimes continued, and sometimes slowed down, and the surahs and verses in the Qur'an that we read were not arranged according to their revelation. One of those who know the arrangement and eloquence of the Qur'an said:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"The Qur'an – as it is in our hands – has arranged surahs since the days of the Prophet (PBUH). In the Qur'an, the lengths of the surahs are presented in their middles and the middles in their short ones. This arrangement did not take into account the revelation of the surahs and verses in Mecca or Medina, nor the date of the revelation of the verses. We find Al-Baqarah, Al Imran, and Al-Ma'idah at the beginning of the Qur'an after Al-Fatihah, even though they are Medinan... Perhaps we found in the Medinan surah verses that were revealed in Mecca, and in the Meccan surah, verses that were revealed in Medina."

The author of Tafsir Al-Manar quoted his teacher, Sheikh Muhammad Abduh, in the second part, p. 451, second edition, that he said:

"The Qur'an is not an artistic book, so each of its purposes has its own section. Rather, it is a book of guidance and exhortation, moving a person from one of his affairs to another, and returning to the topics of the one purpose time after time, with creativity in expression and diversity in statement, so that the one who follows it and hears it does not tire of persevering in being guided."

4 - Above all, in interpreting the verse and clarifying its meaning, I relied on a hadith proven in the Sunnah of the Messenger (may God bless him and grant him peace), because they are the translation of the Qur'an and the way to knowing its meanings: (**And whatever the Messenger gives you**, **take it**. **And whatever He forbids you**, **abstain from it**) Al-Hashr 7. If it is not a hadith from the Sunnah, the apparent meaning of the verse and its context are adopted, because the wise speaker relies in explaining his meaning on what the addressee understands of the apparent meaning, and the addressee, in turn, takes this apparent meaning, until the opposite is proven.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

If a second verse appears in the meaning of the first, and it is clearer and clearer, I will mention them together, for the purpose of clarification, because the source of the Qur'an is one, some of it speaks to another, and some of it bears witness to the other.

If the apparent meaning of the word conflicts with the rule and intuition of reason, the word is interpreted in a way that is consistent with reason, as it is evidence and evidence for the necessity of acting on the transmission.

If the apparent meaning of the word conflicts with the consensus of Muslims in every era and Egypt on a jurisprudential issue, the apparent meaning will lead to consensus, as God Almighty says: (**If you borrow a debt for a specified period**, **write it down**.) As "write it down" indicates that it is obligatory, and the consensus is based on the desirability of writing down the debt, so take the apparent meaning of desirability rather than obligation..

As for the commentators' statements, I did not take them as a conclusive argument or independent evidence, but rather as supporting and preferring one of the views if the word has more than one meaning. The commentators have made great efforts to reveal the meanings of the Qur'an and its secrets, and to highlight its characteristics and aspects, and they have given the Book of God the care that no book has ever achieved in any nation, ancient or modern. Moreover, the commentators include great imams in the various sciences of the Qur'an, which were the main concern of the Muslims in their long history. If the sayings of these leaders are not an argument, like the words of the infallible, they shed light on the intended meaning. And paves the way to understanding it.

Typos:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

I do not remember reading a book published by printing presses, past or present, without finding typographical errors in it, and I believe that I will never read a book that was devoid of them. I tried hard to avoid them in my writings, but I did not succeed. Before, I could not stand to see any of them in a book or an article, and then I became accustomed to them in succession and repetition. The thing I was not accustomed to, and I had no idea that I would see these errors in the writing of the Noble Qur'an. For example - but not limited to - what was mentioned in some editions: "yabasat" with the "sad" in place of "simplified" with the "sin"; In the written text of the printed Qur'an in Al-Razi's interpretation in 1935 in Egypt, verse 146 of Surat Al-Baqarah came as follows: (**Indeed**, **a group of them conceal the truth while they know**.). They know what is right, and such a mistake is not tolerated. In Tafsir Al-Manar, second edition, verse 212 of Surat Al-Baqarah, God Almighty wrote: "And those who fear God will be above them until the Day of Resurrection." And the truth is (**Above them on the Day of Resurrection**) And this mistake is no less horrific than that one. The one who made the mistake is apologized to us in Jabal Amel with a famous proverb: "The mistake in writing the Qur'an." In the interpretation of Majma' al-Bayan, Al-Irfan edition, verse 15 of Surat Al-Ahqaf, the Almighty's saying - we have written - was written until "when he reaches forty years" and the correct thing is. (**Even when he reached his maturity and reached forty years**).

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The purpose of this reference is not to apologize in advance for the typographical errors the reader finds in this book... even if my reference is excusable in reality, whether I wanted it to or not. Rather, my primary purpose is to say to anyone who opens his eyes to the error of pronunciation and its tone, and is blind to the parsing

of the meaning and its goodness, I say to this, and to the one who said to me one day: There are typographical errors in your books, and I remain silent about others, until it is as if there is nothing in my writings except errors. The typist, I say to him: May God forgive you, protect you, and guide me and you.

Whatever it was, I apologize for the intellectual and typographical errors as well.. "All people are deficient, except those whom God protects," as Imam Commander of the Faithful (peace be upon him) said.. God Almighty is responsible for accepting from me what I did right, and overlooking what I did wrong to the Prophet and his family. May the best blessings and greetings be upon him and them.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Introduction

Excuse me

If you read the Qur'an:

God Almighty said: (**So when you read the Qur'an**, **seek refuge in God from the accursed Satan**.) - Bees 89.

And he said: (**And if some temptation provokes you from Satan**, **seek refuge in God**, **Indeed**, **He is All-Hearing**, **All-Knowing**.) Al-A'raf 200.

Meaning of seeking refuge:

This exhortation to which God has enjoined is not limited to your saying, "I seek refuge in God from the accursed Satan." Rather, its application includes trust in God, trust in Him, and fear of Him, even if it is not accompanied by verbal and

verbal words. Whoever performs tasks believing that there is a force behind him that will support him and help him to do good deeds, and whoever inclines his soul to do the forbidden and prevents it from doing so out of obedience to God, and whoever passes through it with a thought that he does not know: Is it divine, or satanic? Before implementing it, he presented it to the law of God, and took from it a measure of feet and sizes. All of them seek refuge in God, truly and in reality, from the accursed Satan.

There is no phenomenon stronger and more indicative of seeking refuge in God and resorting to Him than a person's trust in his Creator, being certain that the servant will neither harm nor benefit, and that absolutely nothing is a substitute for God's care and care. Experiences have taught us that whoever takes pride in someone other than God is humiliated, and that whoever seeks protection is humiliated.

He has been disappointed by anything else, and that aspirations cannot be achieved by resorting to the rulers, nor to the blacks, nor to the treasuries of the rich, for they lie in God alone, with no partner.

Who is Satan?

We have not seen Satan face to face, but the revelation told about him, so it is necessary to believe, and we are not obligated to search and ask about his identity, shape, width and length. Yes, God Almighty has described him in his dear book as confronting the temptation of people, and diverting them from obeying God and doing good. Based on this, every thought or human being prevents you from obedience and good, tempts you to sin and evil, and camouflages falsehoods. And

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

misguidance, and he dresses them as guidance and truth, then he is a physical or moral devil.

It is funny that the devils of mankind seek refuge from Satan, and in doing so they seek refuge from themselves, from where they do not realize it, just like someone who reads the Qur'an, and the Qur'an curses him, as stated in the noble hadith. That is because the Qur'an curses the liar and the traitor, so if this person reads it, he has pronounced the curse of God upon himself himself. And the Almighty said: (**On them is the curse of God**, **the angels**, **and all people**.).

Verdict:

Seeking refuge before reading the Qur'an is recommended, not obligatory. The command to do so is just like the command to wash the hand and pronounce the name before eating. If it were obligatory, it would be obligatory in prayer, in place of the Fatihah and the Surah, although the consensus is based on it not being obligatory. The author of Miftah al-Karama said: "No one disagreed with that except Ibn al-Junaid, and they accused him - i.e. the jurists - of abnormality and strangeness."

Satan's logic:

On the occasion of seeking refuge from Satan, we point out some of the myths attributed to Satan, because they are a clear picture for many people of this era, especially opportunists from every profession, in their fallacies and manipulation of words with the intention of camouflaging and concealing the facts... and we have acted.

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

By creating words only while preserving the meaning and content.

It was said: Satan said to God Almighty: It is not permissible for you to punish me for not prostrating to Adam.

God Almighty said: Why?

He said: If you really wanted me to prostrate, you would not force me to do it by force.

God Almighty said: When did you know that I did not want you to prostrate to Adam? Did you know that after I ordered you and you disobeyed my command, or before I ordered you to prostrate?

He said: After you ordered me.

His word was great, he said: Then the proof is binding on you, because you disobeyed and abstained before knowing that I wanted other than what I revealed. This, even if I had forced you to prostrate by force, there would have been no reason left to command it at all.

You find in this logic of Satan a clear picture of someone who places all the consequences and responsibilities on divine providence. God Almighty does not deal with those charged with the will of creation and formation, and in the manner of "Be and it is." Rather, He deals with them with guidance, and the will to request and legislate, which is expressed by command and prohibition.

It was said: One day Satan met Muhammad (PBUH) and said to him: God called you a guiding guide, and described me as a misguided and deceitful one.. Both guidance and temptation are in his hand, and nothing is in your hand or mine.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Greatest Messenger (PBUH) said: No, in My Hand is to explain falsehood, rebuke it, and threaten it. In Your Hand is deception, hypocrisy, and temptation with falsehood. In the hand of man is power, discernment, and choice. Whoever chooses well, it is for himself, and whoever does evil, it is for him.

It was said: He came to Jesus (peace be upon him) and said to him: Don't you claim that you have a high place in the sight of God? So throw yourself from a high place to see if it will save you from destruction?

Jesus Christ said: It is for God to test His servant, but it is not for the servant to test his Lord.

It was said: He went to Noah after the people drowned and the water dried up, and said to him, O Prophet of God, you have a hand in mine, and I want to reward you for it.

Noah (peace be upon him) said: I ask God for forgiveness for having a hand in someone like you (1).

Satan said: That is what I am telling you.

Noah said: What is my hand on you?

Satan said: I prayed for your people to be destroyed, and they perished. Before, I was busy day and night seducing them and misleading them. And now, after their destruction, I am on vacation, and I cannot find anyone to seduce.

Noah said: What will you reward me with?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

He said: I advise you not to get angry, for a person's anger only makes him disdainful to me, and do not judge between two people, for if you do, you will be a third for both of you, and do not be unfaithful to a woman, otherwise I will tempt you with her, and I will tempt her with you.

This satanic logic suggests that Satan is a supporter of war, and that he blesses infernal weapons.

It was said: The Messenger of God (may God's prayers and peace be upon him) and his companions passed by a man who was kneeling, prostrating, and praying, and they said: O Messenger of God, how beautiful is this worshiper's prayer!

He said: This is the one who expelled your father from Paradise.

This rarity, or myth, aims to indicate that a person should not be deceived and deceived by appearances of asceticism and devotion.

It was said: Moses (peace be upon him) was going to speak to his Lord, and by chance he met Satan, and he said to him: Where are you going, O Word of God?

He said: I am going to my Lord to receive words from Him... and I am ready to intercede for you before Him, Glory be to Him, so that He may pardon you if you promise me to abandon your error and error.

Satan said: I do not seek intercession by you or anyone else for him.. Rather, he - I ask forgiveness from God - must seek my pleasure.

Moses said to him: You are ugly as a damned infidel.

Satan said: Why, O Word of God? What is my fault? He asked me to prostrate to Adam,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

_____

(1) It was said to a righteous scholar: So-and-so is praising you, and this so-and-so was known for immorality and debauchery, so the righteous servant said: I must have done something bad, otherwise someone like him wouldn't praise someone like me.

Because of my intense devotion to Him, I do not prostrate to anyone else. When was loyalty a sin?

Musa said: These are fallacies, and manipulation of words is no use for you, and you will see what will happen to you tomorrow.

Satan said: You too will see what I will do tomorrow.

Musa said: What are you doing?

Satan said: I demand God's promise, and I use as evidence his saying: "My mercy extends to all things," and I am a thing, so His mercy must extend to me...and if I am nothing, then the nothing is neither held accountable nor punished.

Moses said: God's mercy extends to those who are qualified and capable of it, and you are far from it.

Satan said: Then take another path.

Moses said: Which path do you take?

Satan said: I call upon the deviants who followed me, and I ask Him, the Almighty, to invite the believers who followed him, and we conduct the election and ballot,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and then it is known who wins with the majority of votes. If the election is cancelled, I and my group stage a loud demonstration until I achieve what I want.

This myth aims to indicate that the people of falsehood are more numerous than the people of truth, because truth is heavy and falsehood is light, as the Commander of the Faithful (peace be upon him) said, and that the wise person should not take the logic of the majority as a measure of truth, nor the logic of the minority as a scale for falsehood, as a general rule and a general principle. It was stated in Nahj al-Balagha: "The faction is the people of falsehood, even if they are many, and the group is the people of truth, even if they are few."

It is stated in the Holy Qur'an: Most of them are averse to the truth, and in a second verse: But most people do not know, and in a third: They are not grateful, and in a fourth: They do not understand, and in a fifth: They do not believe... And in a narration, if Satan's helpers gather together, they will be filled with defeat.

And for these texts and many others, the Shiites said: The successor to the Messenger, just like the Prophet, is chosen by God and appointed as his successor over His servants, not the one whom the people chose, pledged allegiance to, and presented to themselves and themselves. This is a king over the people, not a successor to the Messenger of God. As for the first religious authority among the Shiites, he is the one who possesses the qualities that we stipulate.

It is the true owner of Sharia law, not the one elected by the people for the religion, nor the one appointed by the earthly ruler by decree... How? .. Can the masters of desires and whims be trusted with the religion of God? .. Then let them choose and elect the messengers and prophets, and impose them on God as an obligation, and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

urge Him to acknowledge them in the coming.. God is greatly exalted above what the wrongdoers say..

The logical conclusion is that the successor to the Messenger will not be, and will not be, except by a stipulation of it from the Messenger himself, and that the greatest authority in the religion is the one who stipulates his attributes. So whoever stands for the position of caliphate without a stipulation of his name, or stands for the position of authority without a stipulation of his qualities, then he is a slanderer against God and His Messenger... and he who slanders has been disappointed.

And yet, the issue, any issue, whether it is in the caliphate, or in authority, or anything else, is not valid unless it is a reflection of reality, and playing with words does not make the invalid right, the right invalid, or the unreasonable reasonable. And if the ability to justify is indicated by words, not by truth and reality, if this ability indicates anything, then it indicates that its owner is a successful student of Satan in disguising the facts and covering them up. With fake paint.

Basmalah, **defining Islam in one word**:

(In the name of God, the most gracious, the most merciful)

This sacred word is a slogan specific to Muslims, with which they begin their words and deeds, and in terms of its connotation of Islam, it comes in second place to the word of the two testimonies: There is no god but God, and Muhammad is the Messenger of God. As for non-Muslims, they pray in your name, O God, or in the name of the Most High, or in the name of the Creator and Restorer, or in the name of the Father, the Son, the Holy Spirit, and so on.

The hamza is deleted from the word (name) in pronunciation and writing in the basmala, and is written like this: In the name of God, the Most Gracious, the Most

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Merciful, due to the frequent use. The hamza is deleted in pronunciation, without a mistake, in anything other than the basmala, like Glory be to the name of your Most High Lord, and swear in the name of God.

The word Majesty (God) refers to the True Deity who is described with all the attributes of majesty and perfection, and nothing can be described by it.. It was said: God has a name that is the greatest name, and that

Whoever knows Him, good deeds will overflow upon him, and miracles will fall at his hand. We believe and believe that every name of God is the greatest name, meaning that it is great, because preference is not valid at all, because there is no second party with whom comparison is justified... In a word, comparison requires participation and increase... and there is nothing like Him that no one shares anything with.

Al-Rahman is originally a description derived from mercy, and its meaning in relation to Him, the Almighty, is benevolence, and in relation to others, it means tenderness of the heart. Then the use of the Most Merciful became widespread in referring to the Holy Essence, until it became one of the most beautiful names of God. The Almighty said: (**Say**, "**Call on God**" **or** "**Call on the Most Gracious**," **whichever you call upon**, **to Him belong the best names**.). Based on this, you may parse the word "Al-Rahman" as an attribute of God in view of the original, or you may make it an alternative in view of the transfer.

Al-Rahim is also a description derived from mercy, meaning benevolence in relation to Him, the Almighty. Most of the commentators, or many of them, made a distinction between the word "the Most Merciful" and the word "the Most

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Merciful" in that "the Most Merciful" is derived from the universal mercy of the believer and the unbeliever, and "the Most Merciful" is derived from the mercy specific to the believer. They based this on saying: "O Most Merciful" of this world and the Hereafter, and saying: "O Most Merciful of the Hereafter only, not this world." As for me, I say: "O Most Merciful, O Most Merciful of this world and the Hereafter": (**Do they divide the mercy of your Lord?**) Al-Zukhruf 32.

And meaning (**In the name of God**, **the most gracious**, **the most merciful**) In short, you have begun your work seeking the help of God, whose mercy encompasses all things, registering on your soul that what you are doing is in the name of God, not in your own name, nor in the name of anyone else, just as a state employee says to the subjects: In the name of the state, you must do such and such... and that the work that you have undertaken is permissible and free of blame for what God has forbidden... If it is forbidden, and you did it in the name of God, then you have disobeyed twice at the same time, and one act: once because It is forbidden in and of itself, and once because you lied in attributing it to God.. God Almighty.

The Basmalah is part of the surah according to the Imami Shiites. They have made it obligatory to recite it aloud in times in which recitation is required, such as the morning prayer, and the prayers of Maghrib and Isha, and it is desirable to recite it aloud in times in which it is recited aloud, such as the beginning of the noon and afternoon prayers, and it is permissible to make it silent.

The Hanafis and Malikis said: It is permissible to completely leave out the basmalah in prayer, because it is not part of the surah. The Shafi'is and Hanbalis said: Rather, it is a part and should not be left out under any circumstances, except that the Hanbalis said: It should be fainted at all, and the Shafi'is said: It should be recited out loud in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the morning and the first two evening prayers, and everything else should be made fainter. The saying of the Shafi'is and Hanbalis agrees with the saying of the Imamis.

The general point is that the name of God Almighty and His attributes are composed of these letters, and they are pronounced and written like other words. However, they have sanctity and special rulings, so it is not permissible for any of them to be written on paper or anything else, or with ink or an impure pen. Also, it is not permissible for anyone to touch it except for the purified.

The Imami jurists issued a fatwa declaring disbelief and apostasy "whoever intentionally throws the Qur'an into filth and rubbish, or strikes it with his foot, or tears it up out of insult and disdain, and other such things that indicate mockery of the law and the law."

Someone said: Surah Al-Fatiha included all the meanings of the Qur'an without exception, and that the Basmala included all the meanings of Al-Fatiha, and that the Ba from Basmala included all meanings of Basmala, and therefore the Ba from In the Name of God, Most Gracious, Most Merciful contains the meanings of the entire Qur'an.

This speaker is like someone trying to enter the universe with its earth and sky in an egg without the egg getting bigger or the universe getting smaller.

Defining Islam in one word:

I read in the Egyptian newspaper Al-Gomhouria dated April 21, 1967, a statement in which the writer, Diaa Al-Rayes, said: He read an article in a literary magazine by a famous Arab writer, in which he said: When he - that is, the writer - when he was

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

a member of the scientific mission in England, he engaged in a heated debate with an educated Englishwoman about Islam and Christianity. The Englishwoman said - challenging all Muslims in the person of the Muslim writer - I summarize all the principles of Christianity in one word. There is one thing, which is love. Can you, O Muslim, come up with a word that combines the principles of Islam? The Muslim writer replied: Yes, it is the word of monotheism.

After Al-Rais conveyed this dialogue, he said: The answer was not successful, and he mentioned good and valid reasons that support his ruling against the writer that it was not successful. After Al-Rais finished his ruling and his reasons, he said: If this question had been asked to me, I would have answered that this word is mercy. He demonstrated the validity of this answer with many verses and narrations, beginning with "In the Name of God, Most Gracious, Most Merciful." And We have not sent you except as a mercy to the worlds.. etc.

Al-Rayes was right when he said: The writer was not successful in his answer... But Al-Rayes was also not successful in his choice of the word mercy, because he did not add anything to what the English said, as he took the word love from it and translated it into the word mercy, and therefore Islam does not have any advantage over Christianity.

If I had been present with the scientific mission in England, I would have answered with the word "integrity," because it is the comprehensive word that prohibits and includes uprightness in belief, including monotheism and purification from resemblance, and it also includes uprightness in actions, morals, rulings, and all teachings, including mercy, love, and cooperation. Mercy is one of the principles of

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Islam, not Islam as a whole, just as monotheism is one of its principles, not its entire origins.

Since integrity combines love, mercy, monotheism, and all other true principles, charitable deeds, and honorable and upright morals, and since it is the correct measure of virtue and perfection that leads a person to happiness in this world and the hereafter, we are therefore commanded to repeat in our morning and evening prayers: (**Guide us to the straight path**) .. And the Almighty said, addressing his most honorable Prophet (may God bless him and grant him peace): (**So be upright as you have been commanded**, **and whoever repents with you**, **and do not transgress**. **Indeed**, **He is All-Seeing of what you do**.) Hood 113. And he said: (**Indeed**, **those who said**, "**Our Lord is God**," **and then remained upright**, **the angels will descend upon them**: "**Do not be afraid**, **nor do you grieve**, **but give good tidings of the Paradise that you were promised**.") "Fassilat 30."

There is nothing more evidence that integrity is everything in all than the words of the accursed Satan: (**I will guide them to your straight path**.).

It was stated in the noble hadith: "Sufyan al-Thaqafi said: O Messenger of God, tell me something about Islam that I will not ask anyone about after you. The Messenger of God said: Say: I believe in God, then be upright.

In short, the meaning of righteousness is that we stand within the limits of God, and do not deviate from truth to falsehood, and from guidance to error, and to walk with our belief, our emotions, and all our words and actions on the straight path, the path of those whom God has bestowed, neither those upon whom His anger is angry nor those who go astray.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Part one

in

Surat Al-Hamd and Surat Al-Baqarah

Al-Fatiha

In the name of God, the most gracious, the most merciful

(**Praise be to God, Lord of the worlds** (2) **Most Gracious, Most Merciful** (3) **Master of the Day of Judgment** (4) **You alone do we worship and You do we seek help** (5) **Guide us to the straight path** (6) **Sirat Those whom You have bestowed favors upon, neither those with Your wrath nor those who go astray** (7))

Get off:

They disagreed about the place of its revelation, so it was said: in Mecca. It was said: Rather, in the city. A third said: It was revealed twice: first in Mecca, and again in Medina, to confirm its importance and exaggerate its honor. Most interpreters say that it was revealed in Mecca.

This disagreement is futile and useless, because this noble Surah does not contain a verse whose meaning varies depending on the revelation.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Names:

They gave it many names, the most famous of which are:

1 - Al-Fatihah, because it is the first surah in the writing of the Qur'an, and because it is obligatory to recite it at the beginning of the prayer. This means that teaching in general was the first to be started with it in the old days.

2 - Praise, because it is the first word.

3 - The Mother of the Book, and the Mother of the Qur'an, because it takes precedence over other surahs, even in writing... the mother takes precedence over her children, and because it includes two principles: the mention of divinity and servitude, and on them the teachings of the Qur'an are based.

4 - The seven repeated verses, because they are seven verses, and by reciting them they are repeated in prayer, or because they combine mentioning divinity and servitude.

Whichever it is, the naming is valid for the slightest resemblance.

Thanks be to God, Lord of all worlds :

This sentence is a report in the sense of construction, because the speaker intended to bring about praise to God, not to report on the confirmation of praise be to God.. It is an indoctrination and teaching from God to His servants: How can they praise Him? That is, say, O my servants: Praise be to God.

The meaning of praise to God is to praise Him, Glory be to Him, with the intention of glorifying and honoring Him in every situation, even in times of adversity. The

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Commander of the Faithful (peace be upon him) said in some of Al-Nahj's sermons: "We praise Him for His blessings, just as we praise Him for His afflictions."

Muhammad, Ahmad, Mahmoud, Hamid, Hamid, and Hamdan are names taken from praise. Praise may come as a description of the thing with which you are pleased. The Almighty said: (**Perhaps your Lord will raise you to a praiseworthy station**.) - Al-Isra 79.. And they said: The market praises the one who made a profit.. And in the morning the people praise the secret.

The word "Lord" refers to the master and the owner, and each of the two meanings is valid here, but the meaning of the Creator is what comes from the wording of this noble verse.

And the worlds is the plural of world with the opening of the lam, and the world is used to refer to a special type of being, so it is said: the world of inanimate objects, the world of plants, the world of animals, and the world of man. The word world is not used in the singular, because it is a noun for the plural. What is meant by the worlds here is everything except God Almighty, so it includes all beings. It may be applied to all types of people, as he says: (**A guidance for the worlds**) - Al Imran 96.. And if it is correct to pluralize the worlds with the yā' in the accusative and as a genitive, then it should be correct to pluralize it with the waw in the nominative, so it is said: The worlds.. Abu Hayyan Al-Andalusi said in Tafsir Al-Bahr Al-Muhit: It is anomalous.

The meaning of the Lord of the Worlds is the Creator and Sustainer of all things, and the word Lord replaces the word Majesty, and it senses the highest, meaning I praise God, because He is the Lord of the worlds.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Most Gracious, the Most Merciful:

We talked about the words "Al-Rahman" and "Al-Rahim" in the chapter on the Basmalah.

Among the sayings of the Commander of the Faithful (peace be upon him) in describing God Almighty is his saying: "Let no anger distract him from mercy, and let no mercy distract him from punishment." What I understood from these two sentences is that God's wrath upon the disobedient, and their punishment tomorrow, does not prevent him from having mercy on them in this life in which they enjoy its bliss and fluctuate in its pleasures, and that His mercy tomorrow for the believers will not protect them from the calamities and misfortunes of this life.

Owner of the Day of Judgment:

The word debt has various meanings, including reward and punishment, such as "you owe, you will be judged." This meaning suits the situation, as on that day every soul will be rewarded for what it has earned... and it was read (**Owner of the Day of Judgment**) With a thousand, as you say: So-and-so is the owner of this orchard, meaning jurisdiction.. And "king of the Day of Judgment" is read with a kasra of the lām, as you say: King of Greece, meaning rule and authority. Both readings are frequent, and the first is more commonly used.

The meaning that comes to mind is the same in both readings, which is that everything is in the hands of God alone today and tomorrow, for He is the Lord of the worlds, and the Lord of the Day of Judgment, and the purpose is to intimidate people from disobedience and encourage obedience.

TAFSIR MUSHAFE FATIMA ALEHASSALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

On the first reading, "owner" is a description, and on the second reading, "owner" is a substitute.

In Nahj al-Balagha: We do not possess anything with God, and we only possess what He possesses, so when we possess what He has more possession of than us, He assigns to us, and when He takes it from us, He places His obligation on us.

You we worship and You we seek help:

Beware of a separate pronoun, and its place in the accusative is the object of the verb that comes after it, and it is given for confinement and specificity.. The meaning is: We worship You, and we worship no one but You, and we seek help from You, not from anyone else. The servant addressed his Lord with the singular pronoun out of sincerity in monotheism and distancing himself from the partner, and for this reason the One, the Omnipotent, is not addressed in the plural form. As for the pronoun "We worship and seek help," it belongs to the speaker and those with him, not To magnify.

Worship is achieved through fasting, prayer, Hajj, and zakat for the sake of God Almighty, and it is also achieved by every humanitarian work that fulfills one of the people's needs. It was stated in the hadith: "The people who are good in this world are the people who are good in the afterlife... The best people are the most beneficial to people."

And it doesn't make sense (**You are we to worship**, **and to You we seek help**) God is worthy of worship and is sufficient. Rather, the verse also indicates that man is a generous creature who God has freed from slavery and submission at all except to the truth that is above everything, and nothing is above it. It is obvious that freedom that is not limited by the truth turns into chaos. From what I read in this section,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Jean-Paul Sartre said: “True liberation is when a person commits to putting himself and his freedom in the service of others.” (1).

_____

(1) The meaning of existentialism with which Sartre used to say is that each individual human being is isolated and independent from others, and that there is nothing for him except his existence alone, and his existence cannot be achieved unless he sets out with his freedom, without restriction or condition... As for religion, principles, standards and standards, they are empty words, there is no good except the good of the individual himself, and no evil except his own evil... Sartre infers from this that man comes from an unknown world, and goes to an unknown world, and that he existed before rational laws. And religion, and whoever surrenders to one of the religions, or to one of the principles, has restricted himself, and has given up his freedom, and therefore his existence. Then Sartre changed his philosophy and embraced “a greater freedom, which is freedom for the sake of millions, and that a person gains himself when he puts it in the service of others, and that a true person is one who adheres to this principle.” After Sartre was talking about the individual and defending him, he began to talk about and defend peoples.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR HAQI NAQVI

It was said: Two people were taking a walk in a park, and one of them was playing with a penis, and the tip of the penis touched the other’s nose. When the owner of the penis objected, the owner of the penis said: I am free. The owner of the penis said to him: Your freedom has a limit that ends at my nose.

I am not an enemy of the truth if freedom is determined by belief in God and worship of Him alone, because whoever worships the truth and no one else has been

liberated from falsehood, and whoever is liberated from worshiping the truth has certainly worshiped falsehood, and deconstruction is impossible except for an anarchist, who does not believe in what is permissible or what is forbidden, or in anything at all except in himself alone, with no partner.

Guide us to the straight path:

The path, in language, is the tangible path, and it has two readings with the letter "sin" and "saad," and the "sin" is the origin, and the straight, straight, with no crookedness in it, which is a description of the path, and what is meant by the attribute and what is described here is the truth.

What is meant by guidance is not mere knowledge, but rather knowledge with success in action. Whoever prays for you to be guided has prayed for you with all goodness, and whoever prays for you with knowledge has prayed for you with some goodness... What is strange is that most people place a heavy burden on praying for guidance, especially scholars and elders, knowing that the Greatest Messenger (PBUH) used to pray for it repeatedly day and night in his prayers and elsewhere.

I do not know of better and greater guidance and success than for a person to discover his own faults and feel remorse and pricks of conscience because of them. With this feeling, salvation and salvation are possible. May God protect us from vanity and its worst.

Sarat Al-Dhin:

It is stated in some narrations that those who are subjected to wrath are the Jews, and those who go astray are the Christians, but the wording of the verse is general, with no specification or exception. Every obedient person is covered by God's grace and mercy, and every disobedient is misguided and subject to wrath.

TAFSIR MUSHAF FATIMA ALEHA SHAAN VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Whatever it is, the purpose of this verse, and of Surah Al-Fatihah as a whole, is for the servant to stand before his master as a believer, united, thankful, praising, and sincere, praying that He grant him success in His pleasure in knowledge and deeds.

Every human being is worthy of his Creator for the deeds he has done. As for words, they have no effect unless they bring one closer to obedience or move one away from disobedience.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Surah Al-Baqarah

In the name of God, the most gracious, the most merciful

((1) This is the Book in which there is no doubt, a guidance for the righteous (2))

The openings of some surahs, the Qur'an, and modern science:

The author of Majma' al-Bayan said: "It is all civil except for the Almighty's saying: (**And fear a day when you will return to God**).

pain :

They differed as to what is meant by it, and the openings of some surahs, such as Al-Ra, Kahay'as, Ham, and so on. It was said: It is from the knowledge of the unseen which God has not revealed to anyone.

It is noted that God Almighty does not address people with things that He does not want them to know and learn about.. How, when the unseen is the hidden secret?! In addition, he denounced those who do not contemplate the Qur'an in verse 24 of

Surat Muhammad: (**Do they not contemplate the Qur'an**, **or are there locks on their hearts?**).

It was said: These openings are names of the Surah, and it was said: Rather, they are names of God. It was said: Rather, to Muhammad (PBUH). It was said otherwise.

The closest saying to reality and understanding is that God Almighty, after He challenged the ungrateful and stubborn people with the Qur'an and they were unable to produce anything like it, or ten surahs like it, or another surah.

One, after this, he indicated by mentioning these letters (M) and the like that this miraculous book is composed of the same type as these letters, which are accessible to children and the ignorant.. Your inability - then - is conclusive evidence that there is a secret and there is no explanation for this secret except that this Qur'an is inspired by heaven, not created by the earth.

That book, **verse 2**:

That is a demonstrative noun, and its place is the nominative with the beginning, and the kaf is for the glorification, not for the distance, like your saying: I am that man... and what is meant by the book is the Qur'an. Without any doubt about it, it is a book of truth and truth... and their inability to formulate something like it requires that they should not doubt it at all if they were true students.

The Qur'an and modern science:

God Almighty says: (**A guidance for the righteous**) It contains a clear indication that the Qur'an does not seek to teach history, philosophy, natural and mathematical

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

sciences, etc., but rather seeks to guide man and guide him to his righteousness and happiness in the two worlds... In a word, the Qur'an is a book of religion, morals, belief, and law.

You ask: What do you do with the cosmic verses: "And the sun runs to a stable place." And We have decreed the moon's stages...and so on from dozens of verses?

The answer: The purpose of these verses was not for God to explain to us the scientific facts in nature. No, that is entrusted to the human mind and his experiences. Rather, the primary purpose of mentioning them is for us to be guided by the universe and its order to the existence of God Almighty, and that none of these beings existed by chance, and without intention, as the materialists claim, but rather they existed by a knowing and wise will, and God has clearly stated that in His Almighty saying: (**We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**.) - 53 Hamm Al-Sajdah. That is, We will reveal to the disbelievers in God about the management of the universe and its rulings that they know that they are astray.

When the Qur'an calls for consideration of the universe, it says in clear language that the evidence of the universe is the truest proof and the strongest evidence for the existence of God of all things, even of cycle and sequence. Some wise men said: God has two books: a book that the tongue recites, and a book that the mind recites, which is the universe.

Yes, the Qur'an encourages the study of the natural sciences, and every science brings goodness and happiness to humanity, but its encouragement of knowledge is one thing, and its being a book on the sciences is another thing.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Also, no one who knows the Qur'an and its verses will doubt that its meanings are innumerable, and no mind of such greatness can comprehend them. Rather, every scholar recognizes from them what his qualifications and talents can accommodate, and they are extremely profound. If a scholar discovers a meaning from them, he discovers one of its edges, an aspect of its aspects that he can use to know some of what the universe contains... But this is one thing, and the scientific facts that the specialists deduce in Their laboratories are something else.

"Note": I had only spent a little time interpreting the Qur'an, until I became certain that any interpreter does not come up with something new that he had not previously encountered, even with a single idea in the entire interpretation in which he contradicts those who have come before among the interpreters. This interpreter does not possess a conscious mind, but rather possesses a reading mind in which he draws what he reads to others without trial, or pruning and grafting, just as something appears in the mirror according to its color and size...and also From my interpretation of the Qur'an, I discovered that its meanings cannot be understood, and will not be perceived in its true form, except by the true believer whose blood and flesh are mixed with faith...and who is in complete harmony with the goals of the Qur'an. Here the secret lies in the saying of Imam, Commander of the Faithful: That is the silent Qur'an, and I am the speaking Qur'an.

What reinforces and supports that the Qur'an, first and foremost, is a book of guidance, religion, law, and morals, and that it was revealed for this purpose is the Almighty's saying:

(**A Book We have sent down to you so that you may bring people out of darkness into light**.).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLAH DR SYED AMMAR NAQI NAQVI

And he said: (**This is insight from your Lord**, **guidance and mercy**.) .. And sufficient evidence of this is the saying of the Greatest Messenger (PBUH), "I was sent only to perfect good morals." The Imam said

Commander of the Faithful (peace be upon him) in Sermon 174 of the Nahj sermon: "Indeed, in the Qur'an there is a cure for the greatest disease, which is disbelief, hypocrisy, error, and misguidance." Thus we find the interpretation of the Almighty's saying: (**And We send down from the Qur'an what is a healing and a mercy for the believers**, **and it does not increase the wrongdoers except in loss**.) - 82 The Prisoners.. Perhaps those who seek healing for their physical aches will learn from the words of the Imam (peace be upon him) by reciting this verse unless the doctor adds to it (the doctor's prescription).

She asks again: What do you say about this verse: (**We have not neglected anything in the Book**) - 38 Al-An'am. Where it appears to indicate that all sciences are in the Qur'an?

The answer: The generality of everything depends on it. If you say: This house has everything, it is understood that it has what the resident's need calls for in terms of supplies and furniture. And if you say about a jurisprudential book: It has everything. Understand all jurisprudential issues from it.. The Qur'an is a book of religion, and therefore the meaning of what we neglected in the book is something related to man's well-being and guidance.

A third question: What do you say about these books that bear the name of the Qur'an, modern science, Islam, modern medicine, and so on?

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: First, everyone who tries to reconcile the discoveries of science, whether ancient or modern, with the Holy Qur'an, is attempting the impossible. This is because human knowledge is limited by his mental capacity, and the Qur'an is part of the knowledge of God, which has no limits. So how can the reconciliation be valid between the limited and the unlimited?

Second: Anthropology is subject to error, because it consists of theories and hypotheses that are both wrong and wrong. How many times have we seen scholars agree on a theory that it is 100% correct, then they, or the scholars who came after them, discover that it is 100% wrong... And the Qur'an is infallible from error... So how can the reconciliation between what is subject to error and what is infallible be valid? Then do we continue to interpret the texts of the Qur'an and hold them unbearably heavy whenever they abrogate or modify the hypotheses and theories of science?

Yes, there is nothing wrong with us using the facts that science discovers to understand some verses, provided that we do not make them a measure of the truth and authenticity of the Qur'an, but rather a means.

To learn about its secrets and the wisdom of some of its rulings... and it is possible that this is what those who wrote and wrote about the Qur'an and modern science intended.

Whatever it is, we are firmly certain that we are strong in our religion, rich in the evidence we have of its truthfulness. We never need what others have, but rather we believe that others need us in that. Humanity in its entire history has not known, and will never know, a religion better for it than the religion of Islam, nor a book more

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

beneficial than its book, nor a prophet greater than its prophet, and whoever is not guided by the evidence of the Qur'an and its call to a good life will not do so. Scientific discoveries, whether ancient or modern, convince him. And something came to my mind now... Perhaps it will relieve the reader of the burden of boredom from reading, and tempt him to continue. It is also suitable - I think - as a response to those who try to apply the Qur'an to modern science, and this is the thought: Uzair passed by a village empty of its thrones, and he had with him his donkey, his food, and his drink. He was astonished and astonished, and said: How can God revive this woman after her death?! And God wanted to remove his astonishment and exclusion, so He caused him to die for a hundred years, and kept his food and drink as they were throughout this period, without any change or corruption.

I wonder if Uzair's food and drink were in three days?! The question is directed to the author of the Qur'an and modern science. There is no doubt that this refrigerator, which has preserved food and drink for a hundred years, is no doubt a model from the year 2000, not a model from the year 67.

Yes, understanding the meanings of the Holy Qur'an can be applied to modern science, especially to the theory of relativity. This is because understanding one of the aspects of one of its precise, deep meanings varies according to the time and place of the recitation, and the condition of the person reciting or listening.

Even if someone says: This difference is not specific to understanding the recitation of the Qur'an alone, because the theory of relativity is general and does not accept specification.

We said in his answer: This is true, but the meanings of the Qur'an in preparation for that are not found in others. This reinforces our observation that whoever stops at what the commentators say and does not go beyond it even in interpreting a single

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

verse is a minor who possesses a reading mind, not a conscious mind. And God Almighty is responsible for making our understanding of His verses an understanding of awareness and knowledge, not an understanding of transmission and narration.

and (**For the righteous**) Its beginning is waw, because it is protection, then I changed the waw to ta, and protection in the language is absolute maintenance and reservation, and in Sharia law it is protection from God's wrath and punishment for neglecting an obligation, or a forbidden act. The Commander of the Faithful (peace be upon him) said: piety is the head of morals. Some of them said: Fear that God will not see you where He has forbidden you, nor will He lose you where He has commanded you, and through piety alone is the distinction with God: (**The most honorable of you in the sight of God is the most pious of you**).

She asks: The righteous are guided, so they do not need anyone to guide them, just as the scholar does not need anyone to teach him.

The answer: The teacher delivers his lessons to all students, the smart ones and the stupid ones, but those who benefit from the teacher are the intelligent, diligent ones whose outcome leads to success, and therefore it is correct to say: The teacher is the teacher of the successful, and so is the Holy Qur'an, for it has addressed everyone without exception, but those who have benefited from it are those who have become among the pious believers, and for this reason He has singled them out for mention, provided that the pious one continues and increases. Be pious with the Qur'an: (**And those who are guided**, **He will provide them with guidance**).

Al-Dhin Yumnoon Balghaib Verses 3-5:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Those who believe in the unseen and perform prayer and spend out of what We have provided them** (3) **And those who believe in what has been revealed to you and what was revealed before you**. **And of the Hereafter they are certain**. (4) **These are upon guidance from their Lord**, **and it is they who will be successful**. (5))

The world with everything has no place:

It was said: A scholar was sitting in a prominent position, and the people around him were listening

And they were humble, but a competitor of his in the profession became jealous of him, so he said to him in the hearing of everyone: What do you say about such-and-such? He asked him a question that resembled a talisman.

The scientist said: I don't know.

The questioner said: The place you are in is for those who know, not for those who do not know.

The scholar said: Woe to you, this place is for the one who knows something and does not know things, and the one who knows everything has no place.

Yes, it is impossible for a person to know everything: (**And you have not been given of knowledge except a little**.).

Knowledge:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

No one is created to know any of the things. Rather, knowledge is renewed for him time after time due to one of its causes. Even the name "knowledge" is not known until it is called more than once. People who specialize in knowledge have mentioned reasons, including:

1 - That a person receives his information from one of his five senses, such as knowing colors by sight, sounds by hearing, smells by the nose, tastes by taste, and hardness and the like by touch. The same is true of what a person perceives through his inner feelings, such as hunger and satiety, love and hate.

2- To receive his knowledge from observation and experience.

3 - That he receives it by intuition, that is, that all rational people share in its knowledge, such as: one and one are two, and things equal to one are equal, and a beneficial thing is better than a harmful thing, or he receives it through the work of thought and the effort of the mind, which in turn receives it from the senses, or experience or intuition, such as judging every piece of iron as a solid body. This judgment applies to every piece of what occurred in sense experience, and what did not occur. This judgment does not depend on a test. All pieces of iron. Rather, it was based on the mind's mere perception and prediction of the existence of a universal destiny between all pieces of iron, and based on this, the comprehensive ruling is rational; But it was extracted from knowledge based on experience.

4 - He does not receive his information from sense, experience, or mental power, but rather receives it directly and without intermediary. This is after striving the soul to purify it of impurities, as the Sufis say. In a word, it is clearer that the heart according to the Sufis is just like the mind is with others. Just as the mind perceives

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

some things intuitively, without looking, and some perceives them through diligence and consideration, likewise the heart feels things without the need to struggle with the soul, such as its feelings of love and hate, and some feels it after struggling with the soul, such as the presence and attributes of the Creator. For us, mental striving is equivalent to it. Self-jihad according to Sufis.

No one can argue with a Sufi about his opinions and beliefs, because if you ask him about the evidence, he will answer you that my faith and knowledge stem from myself alone... And if you say to him: Why does this faith and this knowledge not stem from the essence of people, all people? He says: Because they did not go through the spiritual experience that I went through.

We take a neutral and reserved stance towards this Sufism. We do not confirm it, due to its distance from what we know and are familiar with, and we do not deny it, because hundreds of scholars in every era, even in our own time, believe in Sufism despite their superiority, and their differences in gender, religion, country, and language. We do not have any argument that denies purely personal experiences, and it is possible that the Sufi's experience is something similar to the moments in which a poet and artist is inspired, but this is something that concerns him alone. There is no argument for it over anything else, as it has no control or link.

Unseen:

There are things that there is no way to know through sense, experience, or mental power, including: the Preserved Tablet, the angels, Satan, the reckoning of the grave, and heaven and hell. Among them: the turning of a stick into a living one, the resurrection of the dead, and other things that were reported by the Prophet, and the mind is not independent in its perception, and we have not seen it with the eye. All of that is what is meant by the unseen in the Almighty's saying: (**They believe in**

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

the unseen). The unseen is that whose knowledge cannot be reached except by revelation from heaven on the tongue of one whose prophethood and truthfulness are proven by reason: (**And He has keys**

The unseen knows it only Him) Al-An'am 59. Thus it becomes clear that belief in the unseen is part of Islam, and that whoever does not believe in it is not a Muslim. It also becomes clear that what cannot be explored by observation and experience, or by reason, and which has not been revealed by a verse from the Book of God, or brought by a narration from the Messenger of God, is a myth and a myth, like most of what narrators from Israeli women and the like narrate.

Religion and science:

What is strange is that naturalists believe in the unseen, because they firmly believe that the universe existed by chance... There is no doubt that belief in coincidence is belief in the unseen, because the naturalists did not see it with the eyes, since it is assumed that they existed after the universe, and they also did not perceive it with the mind, because the mind invalidates coincidence, or it does not fall under its test of proof or denial – at least.

The strangest thing is that they allow themselves to assume the existence of a gentle substance that they call the ether, and from it the universe was created, according to their claim. Rather, they believe in that with unquestioned faith, and then they prohibit others from assuming and believing in the existence of a wise, governing force behind this universe... knowing that this assumption is closer to the mind and heart than assuming the existence of blind, deaf matter.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

In any case, the name of the unseen refers to it. It is understood by revelation only, not by experience or by the mind. Yes, its only condition is that it does not contradict the mind, not that the mind is independent in its perception. Accordingly, there remains no room for any attempt aimed at subjecting the revelation and its texts to experimental science. The mission of this science is limited to man's attempt to understand nature, control it, and answer these questions: What are the forces that make up the natures of things, whether inanimate objects or plants? And an animal? How do we design an airplane that exceeds the speed of sound? Experimental science does not know who created nature and its system.

As for religion, it informs us of the reasons for existence, gives us the main keys to knowing the Creator of the universe, and leads us to what should be done in this life, to achieve our spiritual and material goals. that

The factory alone, the field alone, or both of them together do not fulfill all of man's purposes and goals, because man is not just body and matter, he is matter, spirit, emotion, and awareness. There is within man a comprehensive mercy, whose name is humanity, and a bright light, whose name is the mind, before which the greater world becomes smaller, and the greater world diminishes.

The demands of our tangible body, such as eating, drinking, and sleeping, have imposed themselves on us, and we have no choice in rejecting them. We seek to do them without choosing, and no individual differs in that from another, whether knowledgeable or ignorant, prophet or non-prophet. As for the soul, its talents and demands differ according to people and individuals, and a person often represses his emotions and inclinations, represses his anger, and swallows it voluntarily, not by

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SIR SYED AMMAR NAQI NAQVI

force, and all goodness comes from this repression and deterrence, unlike the body if we do not meet its demands.

This, if man were only a body, natural scientists would control him, just as they control matter, and they would be able to know the secrets and hidden secrets of the soul, and transform its disbelief into faith, its faith into denial, its sadness into joy, its joy into sadness, its love into hatred, its hatred into love, its awareness into madness, its madness into awareness, its old age into youth, and its youth into old age. .. If I went into this section at length, it would fill many pages.. I hope that I will succeed in presenting this issue in the following occasions in a more complete and clear manner.

The intention of this reference is to clarify that the subject of experimental science is one thing, and the subject of religion and revelation is another thing. The first's subject is matter, whether inanimate or developing, and its goal is to reveal the forces it contains. The second's subject is human life in both its material and spiritual parts, and if you wish, I could say his spiritual and practical life. His goal is for people, all people, to live a satisfied and satisfactory life.

Yes, Islam respects reason and useful knowledge, encourages the pursuit of them, considers them obligatory for every Muslim man and woman, and raises those who follow them in status. For this reason, a Muslim, as a Muslim, must believe that there is nothing in correct knowledge or sound reason that is incompatible with Islam, nor in the rulings of Islam that is incompatible with them.. The lack of contradiction and contradiction.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

A basic condition. Either the mind or empirical knowledge must be independent in understanding every ruling of Islam, it is not a condition.

You ask: It has been proven that the Greatest Messenger (PBUH) said: "The basis of my religion is the mind," which, on its face, indicates that the mind comprehends all Islamic religious rulings?

The answer: Islam is based primarily on divinity and prophecy, and from them stem its teachings and rulings, and the way to know them is reason. (1) Accordingly, the meaning of the noble hadith is that Islam, which is based on divinity and prophecy, relied in proving them on reason, not on imitation and blind following, nor on myths and legends.

And they perform prayer:

The authority may sentence a person to house arrest in a specific country, prohibit him from moving to another country, and oblige him to appear every day at the relevant department to prove his presence. If he fails to do so, he will be held responsible.

Islam has created a special plan for the believer by which he confirms and confirms five times every day his faith in God, the Creator of the heavens and the earth, and his sincerity in all his deeds: (**I turn my face to Him who created the heavens and the earth**, **being upright**, **and I am not of the polytheists**.) .. (**Say**, "**Indeed**, **my prayer**, **my sacrifice**, **my life**, **and my death belong to God**, **Lord of the worlds**, **He has no partner**, **and with that I was commanded**, **and**).63 . 162 **I am the first of the Muslims**."».

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQI NAQVI

Whoever neglects prayer is an apostate from Islam, or he is negligent, then he is a sinner deserving of punishment. Thus we find an explanation for the words of Imam, the Commander of the Faithful, in Nahj al-Balagha: "The Messenger of God likened prayer to a fever - a spring gushing out with hot water - that is at a man's door. He washes from it five times a day and a night, and whatever tuberculosis may remain on him." That is, regular prayer purifies the heart from apostasy and immorality, just as washing cleanses the body of filth. What is dirtier than disbelief and immorality?!

---

(1) God Almighty is known by reason through the universe, and the Prophet is known by reason through miracles.

And of what We have provided them, they spend:

Spending here includes everything that a person makes for the sake of goodness, whether it is zakat or something else. There is no doubt that spending for the sake of goodness is valid in itself, but is it necessary for money to include something other than zakat and the fifth?

It has been reported on the authority of the Sunnis, as on the authority of al-Tirmidhi, and on the authority of the Shiites, as on the authority of al-Kafi, that there is another right to money. Imam Jaafar al-Sadiq (peace be upon him) explained this right as something that a man takes out of his money, if he wishes more, and if he wishes less, according to what he possesses, and he cited as evidence the Almighty's saying: (**And in their wealth there is a right for the beggar and the**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

deprived.) Al-Dhariyat 19..and verse 24 of Surat Al-Ma'arij: (**And those in whose wealth there is a known right for the beggar and the deprived**.). However, most scholars interpreted this as desirable rather than obligatory, with the exception of Sheikh Al-Saduq, a Shiite, from whom it was reported that there is an obligatory right in wealth other than the fifth and zakat, which the owner pays according to what he owns, whether large or small... Whatever it is, what is beyond doubt is that spending money for the sake of goodness purifies oneself from filth and saves one from the torment of the Fire. God Almighty said in verse 103 of Surat Al-Tawbah: (**Take charity from their wealth to purify them and purify them with it**.).

They believe in what was revealed to you:

The speech to Muhammad (PBUH), and what is meant (**With what was revealed to you**) The Qur'an and the Sunnah together, because what he (PBUH) speaks out of his own desire is nothing but a revelation revealed: (**And whatever the Messenger gives you**, **take it**, **and whatever he forbids you**, **abstain from it**.).

What is meant by what was revealed before you are the books that were revealed to those who preceded the messengers, such as the Psalms of David, the Torah of Moses, and the Gospel of Jesus (peace be upon him).. There is no effect today of belief in these books from a practical point of view, because they either do not exist in the Muslim faith, or the ones that do exist are distorted.. And we leave the discussion regarding the Gospels to the Christians themselves. I read in the book "Walter" written by "Justin Lanson," translated by Muhammad Ghunaimi. Hilal, p. 193, 1962 edition, which states verbatim: "It was known from this

TAFSIR MUSHAF FATIMI ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Gospels number fifty-four, and the editing of the four Gospels was later than that, and the fourth - Luke - is the most recent of them.

Elias Najma said in the book "Jesus Christ," p. 11, 1962 edition: "And when the apostles - he means the disciples of Christ - and their disciples saw that it was necessary to write down some of the Lord's teachings, and some of His works and miracles, they wrote down some of those teachings, works, and miracles, and this is exactly what we call the written Gospel, so the written Gospel came as one in four forms, or four texts."

This is an explicit acknowledgment that the four Gospels are not a revelation in their text and letters, as is the case in the Qur'an, but rather they are merely a quotation from Jesus Christ (peace be upon him), just like the hadith books of Muslims in which they recorded the sayings of Muhammad (peace be upon him), his deeds, and his miracles.. The only difference is that the narrators of the four Gospels, namely: Matthew, John, Mark, and Luke, are infallible according to Christians, and it is not permissible to challenge their narrations. (1). There is no infallibility or immunity for the narrators of hadiths about the Prophet among Muslims. Rather, it is not permissible to take and act on their reports except after investigation and scrutiny. There is no difference in the logic of reason between the four Gospels, and between the books of Hadith in terms of the permissibility of challenging them together, as long as each of them is merely a quotation from the author of the message. As for the difference between the Qur'an and the Gospels, it is clear, because the Qur'an challenges generations to come up with a surah like it without all the heavenly books.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Elias Najma tried to repel these problems by saying on page 12: “The Church bears witness to the Gospel, and the Gospel bears witness to the Church, and both of them confirm the other.”

Obviously, this is proof of the claim with the claim itself, because it is exactly like someone who says: I am truthful in my claim, because so-and-so testifies to the truth for me. So if it is said to him: And who testifies for so-and-so that he is truthful, he says: I bear witness to that.. And the meaning of this in its reality is that the witness is

_____

(1) In the supplement to the Beirut newspaper “An-Nahar”, dated 7/12/1964, there was a lengthy article in which it was stated: Specialized scholars, as well as Christians, have proven experimentally and with the electronic brain that most of the letters attributed to Paul the Apostle, the great founder of Christianity, are forgeries. On this occasion, there is no harm in reading the commentary on verse 79 of this surah.

The eye of the plaintiff. Philosophers call this type the role that the mind refers to. Some poets organized it by saying:

Between me and the one I love	The question of the role took place
If I didn't grow old, I wouldn't grow old	If it wasn't for my hair, it wouldn't have dried

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And the last verse - as you see - is like the ravings of lunatics, because the meaning of incapacity is that the poet's gray hair occurred after abandoning his beloved, and the cause of the gray hair is abandonment.. And the meaning of the sad is that the abandonment happened after gray hair, and that the reason for abandonment is gray hair, and therefore it is necessary that both abandonment and gray hair be a reason and cause, evidence and signified, and cause and effect at the same time, like the saying of the one who said: I tailored this dress so that I could wear it. And I wore it to detail it.

Did you warn or not, **verse 6–7**:

(**Indeed**, **as for those who disbelieve**, **it is the same for them – whether you warn them or do not warn them – they will not believe**. (6) **God has set a seal upon their hearts and upon their hearing**, **and upon their sight is a covering**. **And for them is a great punishment** (7))

(**whether**) A noun meaning leveling, and the verb from it is leveled, and the description is leveled, and a sentence (**They do not believe**) News that, and (**whether**) Beginner, and (**You warned them**) Predicate, and the sentence is from the subject and the predicate is interjected between (**that**) And he told her, and based on this, the meaning of the speech is that those who disbelieve do not believe, even if you warn them, and the hamza here is for settlement, not for questioning.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The approach of Islam:

It was previously pointed out that the teachings and principles of Islam are of two types: doctrinal and practical, that is, principles and branches, doctrine and law.

Express whatever you want. The subject of faith relates to the human soul and his feelings, and the subject of law is man's deeds and deeds. Islam has called for belief in it as a doctrine and law.

As for the method followed by Islam to spread its call in relation to the doctrine, it was stated in verse 125 of Surat An-Nahl: (**Invite to the path of your Lord with wisdom and beautiful instruction**, **and argue with them in a way that is best**. **Indeed**, **your Lord knows best who has strayed from His path**. **And He knows best those who are guided**). What is meant by wisdom and good preaching is to rely on the mind in what it can independently perceive, such as the divinity that a person comes to know through contemplation and contemplation of his creation, and the creation of the heavens and the earth, and the prophecy of Muhammad (PBUH), which researchers know from his biography and the nature of his message. As for the approach of Islam in knowing what the mind is not independent in its perception of the foundations of the faith, such as some of the unseen, it is to rely on a revelation from God to His Prophet, which is proven by the evidence of the mind. His prophecy and truthfulness in what he told about God Almighty.

As for the method for proving Sharia law, it is the Book, the Sunnah, and reason.. The rulings of these three principles are based on what is good and what is bad, good things and bad things, justice and injustice. Express what you want: (**And He makes lawful for them the good things and prohibits for them the evil ones**, **and removes from them their burden and the shackles that were upon them**.) Al-A'raf 156.. (**They ask you what has been made lawful for them**. **Say**, "**good things are made lawful for you**.") Table 5.. (**And We inspired them to do good deeds**) - The Prophets 73.. (**Indeed**, **God commands justice**, **charity**, **and**

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 1 BY AYATOLLAH DR SYED AMMER NAQI NAQVI

giving to relatives, **and forbids immorality**, **abomination**, **and transgression**.) – Bees 90.

In brief, some of the beliefs are based on reason, some of them are based on revelation, and the rulings of Sharia are based on what is good and what is wrong. Islam and its call were responded to by those who believed in the unseen, established prayer, and paid zakat, and the disbelievers and hypocrites turned away from it. God mentioned the believers first in the previous verses, then mentioned the disbelievers, and a third referred to the hypocrites and their descriptions, as follows:

The one who is committed to the truth:

There are two types of people in terms of their commitment to the truth and its lack of it: the first adheres to it for the sake of the truth, whether it agrees with his own purpose or contradicts it. Rather, he has no purpose that is inconsistent with the truth, otherwise he is not committed, and for its sake he sacrifices and endures hardships, just like a sick person who seeks health by drinking bitter medicine and in the pain of a scalpel. The second is not committed to anything, and nothing has value to him unless it agrees with his purpose and whims, and he does not care about criticism, no matter how correct it is. ..And this reckless person is not devoid of two things: either he is reckless with the truth secretly and outwardly, in his heart and tongue, or he is secretly and not outwardly. The first is called an infidel, and the second is a hypocrite according to the custom of the Qur'an, and the one who adheres to the truth is separated from the reckless one in both his parts. They are separated in several ways:

TAFSIR MUSHAF FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"Among them" is that the committed person feels responsible, unlike the non-committed person who feels nothing.

"Among them" is that the committed person does not believe in anything except with convincing evidence, while the non-committed person does not believe in anything called evidence, argument, and logic. For him, what is justified is the lack of justification except what he wants.. And if he pretends to justify his will, he is only doing so in order to hide from the people and out of concern for its sanctity among them.

"Among them" is that the committed person makes room for criticism, welcomes it, listens to the critic carefully, and changes his opinion if the error becomes clear to him. This is what is meant by the Almighty's saying: (**Those who listen to the word and follow the best of it**.) Al-Zumar 18. And the non-compliant: a goat, even if it flies (1) .. God has depicted those who insist on their misguidance in the most accurate expression and conveyed it in many noble verses: (**And they said**, "**Our hearts are hidden from that to which you are calling us**, **and in our ears there is deafness**, **and between us and you there is a veil**, **so work**. **Indeed**, **we are working**.") - Fussilat 5.. (**If you pray to them**, **they will not hear your supplication**, **and if they did**, **they would not respond to you**.) Fatir 14.

---

(1) It was said: Two men saw darkness from afar, and one of them said: This is a goat. The other said: Rather, it is a crow, and each of them insisted on what he said.. After a few seconds, the crow flew away. The one who was injured said to his companion: Have you seen? His colleague said: A goat, even if it flies... and goes away, for example.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"Among them" is that the committed person is pardoned for his mistake if he makes a mistake after research and examination, and there is no excuse for anything other than that and no punishment except curse and torment.

Most people do not believe, and are only convinced by their own interests, from where they do not realize or feel... How can you convince an ignorant person that the most honorable of people in the eyes of God is the most pious of them, when he is proud and exalted in his lineage? Or do you convince a ruler to be just, while his rule and authority are based on arbitrariness and injustice? Or do you convince a monopolist to prohibit and abandon monopoly, which is the primary source of his wealth?

These, and those like them who are reckless and rebel against the truth, are what is meant by the Almighty's words(**It is the same for them whether you warn them or do not warn them; they will not believe**.).

She asks: What do you say to those who do not fit the description of the committed, nor the non-committed, such as the naive fools who rush to believe without evidence or proof, but rather out of good faith, and that is enough?

The answer: These people are more like the oppressed and oppressed. (**Perhaps God will pardon them**, **and God is Pardoning and Forgiving**.).

A second question: What is apparent from the Almighty's saying: (**God's seal on their hearts**) He is the one who prevented them from believing and following the truth, and therefore the infidel has a choice and has no choice, and therefore, he does not deserve condemnation or punishment?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: For everything that does not benefit from it and does not fulfill the purpose required of it, its existence and absence are the same, and the purpose required of the heart is to benefit and be guided by sound evidence and proofs, just as the purpose of hearing is to benefit from what it hears in terms of sounds, and of sight in what it sees in terms of quality and quantity. If conclusive evidence of the truth is established, and a person turns away from it insisting on his misguidance, then the meaning of this is that he has not benefited from his heart, nor his heart. He benefited from what he should benefit from, to the point that it was as if God had created him without a heart, or with a closed heart that would not open to the truth. Therefore, it is permissible for a hard-hearted person to be described as having no heart. The Almighty said of someone who said: (**Indeed, in that is a reminder for whoever has a heart or listens while he is a witness**.) - Q. 37. Knowing that the heart exists and is stable, but it is nothing as long as it is far from guidance and guidance... and therefore the seal is attributed to it, Glory be to Him.

Metaphorically, not in reality, and this is supported by the fact that there is no sensory covering over the hearing and sight of the unbelievers, so there is no real seal on the hearts. As for the issue of compulsion and choice, and whether a person has a path or a choice, this will be discussed in detail, God willing.

The Hypocrites, verse 8–20:

(**And among the people are those who say, "We believe in God and in the Last Day," but they are not believers**. (8) **They deceive God and those who believe, but they deceive none but themselves. They feel** (9) **There is a disease in their hearts, so God has increased their disease, and for them is a**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

painful punishment because they were lying. (10) **And when it is said to them, "Do not spread corruption on earth," they say, "It is only We are reformers** (11) **Indeed, it is they who are the mischief–makers, but they do not realize it** (12)) (**And when it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools have believed?" Indeed, it is they who are the fools, but they do not know**. (13) **And when they meet those who believe, they say We believe, but when they are alone with their devils, they say, "Indeed, we are with you." We are only mockers**. (14) **God mocks them and continues them blind in their transgression**. (15) **Those are they who have purchased error for guidance, but their trade brought no profit, nor were they guided**. (16) **Their likeness is like one who kindled a fire, but when it illuminated all around him, God took away their light and left them in darkness where they cannot see** (17)) (**Deaf, dumb, and blind, so they will not return**. (18) **Or like a rain shower from the sky, in which is darkness, thunder, and lightning. They put their fingers in their ears from the thunderbolts. Beware of the thunderbolts**.

Death, and God surrounds the disbelievers. (19) **The lightning almost takes away their sight. Whenever it shines for them, they walk in it, and when it becomes dark for them, they stand up, had God willed. He would have taken away their hearing and their sight. Indeed, God has power over all things** (20)

Glory be to Him, He mentioned the believers first, and they are those who are sincere to the truth, heart and soul, and He praised the unbelievers who were pure disbelief, inwardly and outwardly. Now has come the turn of the hypocrites who

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED ANWAR NAQVI

pretend to believe, but they are not believers, and the disbelief of these is the most vile of disbelief and the most hateful to God. Therefore, I recount their descriptions and what their condition leads to with thirteen verses, while he limited the description of the disbelievers to two verses. Rather, A Surah was sent down specifically for the hypocrites.. These verses are clear in meaning, do not accept interpretation, and do not need interpretation, just like His Almighty said: (**And God is All–Knowing**). Therefore, we suffice with the following paragraph:

Who is a hypocrite?

Each of us wants to be something that people will remember, and at least they will not criticize him for his actions, nor censure him in their tongues, especially if his success in his life and profession depends on people's trust in him. For this reason, doubt and doubt should be in the heart of every person of this type, even if he does not express anything suspicious about his matter. He is always exposed to deception and hypocrisy out of concern for his own interests, and if there was no absolute evidence, I would exclude him from the matter. The rule of "holding a Muslim's actions based on validity" (1).

Whatever it is, everyone who prefers to hide from people, pretends to be what he is not, and fears that his true identity will be revealed is a liar, a hypocrite, and a hypocrite.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) Jurists have agreed on a rule, which they called holding a Muslim's action to be valid. An example of it is: You see someone drinking a liquid, and you do not know: Is it permissible or forbidden, or you know that it is forbidden, and you doubt: Is it

recommended for treatment, or he is ignorant of the prohibition, or he drinks it without an excuse? ..You have to assume it is true, until proven otherwise.

Even if he gains the trust of all people, this trust doubles his crime, and becomes a disaster for him before God and people as well if the veils of deception are revealed from him.

She asks: If people believe that an act is forbidden, and a person between himself and God believes that it is permissible and has no conscience, and he does it in secret for fear of what people will say, is he considered a hypocrite and a hypocrite? Then is he obligated to explain to them what he believes, and be responsible if he remains silent about their mistake?

The answer: There is nothing wrong with him doing what he believes is permissible, and he is not considered one of the hypocrites and hypocrites as long as he has a clear conscience, because his special obligation is linked to his conscience, not to the conscience of the people. Rather, he is excused for making a mistake, as there is no crime or fault in making a mistake. As for stating the truth, he must do it as a matter of enjoining good and forbidding evil, because it is assumed that he made a mistake in knowing the ruling, not in diagnosing the issue. (1).

The verses we are considering spoke about the hypocrites against whom the proof was based on the prophecy of Muhammad (PBUH) and the confirmation of the truth, yet they insisted on denial out of stubbornness and rebellion, just as it was based on the polytheists who were stubborn and fought. The difference is that the polytheists declared their opposition to the truth, and they said boldly and frankly: We do not follow the truth because the poor followed it and embraced it: (**They**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

said, "**Do we believe in you?**" **and the vile people followed you**.) - Poets 111. As for the hypocrites, they rejected the truth for this or a similar reason, but they preferred to be stubborn, and showed submission out of cowardice and deception, so they were in a worse condition than the unbelievers, as these people matched their outward appearance with their inwardness, and were truthful in declaring disbelief and stubbornness, just like someone who drinks wine on the side of the road, and the hypocrites disagreed between what they concealed and what they showed, like a murderer wearing the sackcloth of the saints.

There is no indication for this deception except that the hypocrite has no scruples regarding religion or reason, nor truth or justice, and his conscience is not moved by anything as long as it is far from people's eyes, and whoever is like this will find it difficult to lead to good. That is why God called the hypocrites in this matter

---

(1) If you see a person eating pig - for example - and he knows that it is pork, but does not know of its ruling and prohibition, then you must guide him to the ruling of God, and explain to him that it is forbidden. But if he knows of the ruling, but believes that this meat is sheep meat, then you do not have to explain, because he is excused, and the first is called ignorant of the ruling, and the second is ignorant of the subject.

The verses describe deception, heedlessness, heart disease, foolishness, vanity, following desires, malice, and insistence on misguidance.. People described them as the fifth column, and lowly agents, and corruptors and hypocrites, and they exist in this era, as they existed in the era of the Messenger and before him, and they will

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

exist in the generations to come, but they are cursed wherever they are found, even while they are in their graves, and if they succeed, then for a while, as for the success of the truthful and sincere ones. Until the last day.

One of the funny things I read about the hypocrites is the saying of Muhyiddin, known as Ibn Arabi, in the fourth part of the Meccan conquests: "How beautiful is what God Almighty said: (**They underestimate people**) They are inclined to forget, and they do not underestimate God who does not go astray or forget, and it would be better if the opposite of the case were true."

The meaning of this phrase is that if the hypocrite thought about his affairs, and had some thought and reason, he would have to hide his crimes and shortcomings from God - if possible - and not from people, because people have no power to benefit him or harm him, and the one in whose hand is benefit and harm is Him alone... This is to the point that people forget what they see of the bad deeds and calamities, so they speak about the person who committed them, and they get some time from him, then they forget and remain silent. As if nothing had happened. We have seen many people who committed great deeds and were publicly exposed for them, until they hid from the evil they had done. Then they appeared to the people, and they sat with him and dealt with him, like any innocent and honest person. They may have given him their trust and chosen him for public positions. He may even assume a sacred religious position that only a prophet or guardian of a prophet can assume. In addition to the fact that people forget, they praise and criticize according to purpose and desire, so the wise person should fear God and not fear people, and be careful of himself, so he avoids what he is ashamed of, does not like to be known for, and is held accountable for. No one is more cowardly than someone who does something in secret that he is ashamed to do in public.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Worship your Lord. **Verse 21–22**:

(**O people**, **worship your Lord who created you and those before you that you may become righteous**. (21) **It is He who made for you the earth a habitat and the sky a structure and sent down from the heaven** (22) **Water**, **and He brought forth therewith fruits as a provision for you**. **So do not set up rivals to Allah while you know**. (22))

After God Almighty mentioned each of the believers, the unbelievers, and the hypocrites, with their characteristics and descriptions, and what the condition of each of them leads to, he moved on to address the rational adults, whether believers or non-believers, who are among them at the time of the speech, and who will be found, commanding everyone to worship God alone.. For the believers, the command means steadfastness and continuity in faith and obedience, and for other unbelievers, hypocrites, and sinners, it means repentance. And acting.

You ask: How did you circulate the speech to those who will exist, knowing that, O people, it is a verbal speech, and verbal speech with a non-existent person is not permissible?

The answer: Cases are of two types: external and real. The first applies to who actually existed, and does not include who will exist, such as someone drowning in a ship. The second includes who existed and who will exist, such as: Be fair, O rulers. This issue applies to every ruler who actually exists or by force, and the Almighty says: (**O people**, **worship your Lord**) From this section.

The branch follows the original:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Whoever follows the verses of the Qur'an and contemplates them carefully and carefully will see that if he decided at all who

The foundations of the faith, such as monotheism, prophecy, and resurrection, he linked with evidence and proof, and if he mentioned a legal ruling, such as the prohibition of adultery - for example - he sent the statement about it without evidence, so what is the secret?

The answer: If the existence of the Creator and the prophethood of Muhammad (PBUH) is proven by rational argument, then their statement is the evidence and evidence, and it is not permissible to contradict it under any circumstances, because contradicting the words of God and the Messenger is a contradiction of the conclusive proof of reason for monotheism and prophecy. Whoever believes and submits to these two principles must accept everything that has been proven by the text of the Qur'an and the Sunnah regarding the provisions of the Sharia and its branches, without asking or asking for an answer, and whoever denies them, there is no point in talking to him about the Sharia. And its branches, and for this reason, the Qur'an was concerned with providing evidence and proofs for monotheism, prophecy, and resurrection, and it began with the first, because it is the foundation.

Monotheism:

All heavenly religions are based on three principles: monotheism, prophecy, and resurrection. There is no prophet from Adam to Muhammad (PBUH) except that his calling is based on these principles, and everything else branches off from them. God's justice, power, and wisdom are branches of monotheism, the imamate and the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Qur'an are branches of prophethood, and judgment, heaven, and hell are branches of resurrection.

The Holy Qur'an began with the first principle, and guided its evidence, because it is the foundation, and it addressed the people by saying: Worship your Lord who created you, etc., and it is obvious that worshiping Him requires knowing Him first by way of definiteness and conclusiveness, not by way of guessing and conjecture. (1) Because suspicion is no substitute for the truth, as testified by the Qur'an itself. What is the path that definitely leads to knowing God Almighty?

---

(1) Islam is a belief and a law, and belief is like belief in God and his attributes, the Prophet and his infallibility, the resurrection and the unseen. None of the issues of belief can be proven except by definitive means, and hence they are not subject to ijtihad. Sharia law is like acts of worship, transactions, and crimes, and it is permissible to prove its issues by means of conjecture and diligence, provided that there is definitive evidence of the validity of the action through this specific speculative method, such that definiteness is the source of acting on conjecture.

Scientists have differed regarding the type of this path, and each decided it was correct. Some of them relied on universal evidence and presented it in this form: Nature and its recurring, renewable events require the existence of a cause for them, and it is not correct for the cause to be nature itself. Otherwise, something would have to be a cause and an effect at the same time, and this is the false role that we explained in the previous paragraph. (**They believe in what was revealed to you**) Verse 4 of this Surah, even if the cause is external to nature, we move the speech to

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

it and ask: Is it a result of a previous cause, or did it exist for itself without a cause? And on the first comes the discussion and question about every previous cause, and so on. So it is.

Note: This evidence is based on accepting the theory of causality, which is that every effect requires an effect, and every effect must have a cause, just as science requires the existence of the knower, and writing requires the existence of the writer. (1).

In order to make clear to you the idea of sequence and its invalidity, and the necessity of ending with a cause that has no cause, we give you an example of these designs that engineers create for airplanes, cars, and other machines and buildings. They all must end with the first inventor who created the design on his own, taking others from it, and he did not take it from anyone. If it is assumed that there is no first inventor of the design, it is necessary that there is no invention and nothing related to the design at all.

Accordingly, no one can say and ask: From whom did the first inventor get this design, because the meaning of inventor is that he did not receive it from others, and this fact indicates its validity in itself, just as the sun indicates its light... and so it is with the Creator.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

---

(1) The English philosopher Hume denied the principle of causality, and said: There is no evidence that the existence of one thing necessitates the existence of another thing. Rather, it is customary for them to occur together without there being a compelling connection between them. We have nothing with which to respond to this statement except that abolishing the principle of causality is abolishing the axiom of reason for all people. No one imagines existence without a positive reason. This,

until the repeated existence of the two events together, and the absence of one of them following the other, even if according to Habit makes habit as powerful as experience, which is the only way to knowledge for empiricists.

And the Provider, for its meaning is that He creates, and He did not create, and He provides, and He did not provide.. Therefore, Leibniz used to call God the Engineer, meaning the inventor, and Plato called him the Maker, indicating that He is an uncreated Creator.

Among them are those who inferred the existence of God by the order and coordination of the world and the consistency of this order and coordination, and this evidence is called teleological evidence.

Note: Many new natural scientists believe that the phenomena of nature cannot be explained by the final cause, but rather they must be explained by the efficient cause.

The answer: We discover the existence of the efficient cause from the existence of the final cause, just as we discover the existence of the expert carpenter from arranging the bed in a geometric arrangement. The answer becomes clearer than stating the necessary hypothesis as follows:

Some of them adopted the necessary assumption that natural scientists and others rely on in discovering many facts, and from this assumption is the view of gravity that Newton discovered from the fall of an apple on the ground. All assumptions other than gravity are wrong, and the assumption of gravity is correct, and from here Newton was certain of its existence.

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As for applying this evidence to what we are in, it is that we see the order of the world, its cohesion, and its uniformity, and everything that we assume for the existence of this order other than a wise Creator is a corrupt assumption that is rejected by the mind, and the mind only accepts the existence of a wise Creator who organized and arranged, and here is this example:

If you see your name written in space in letters of light, and then you look in every direction and do not see anyone, then you must assume that there is a rational person somewhere who owns a machine with which he can draw coherent, harmonious letters in space of light... Any hypothesis other than this, such as a coincidence, or the collision of two cars, or the presence of a volcano, all of that and so on leads you into error, and at least your mind does not stop at it unless you assume it. The existence of a person who owns the machine... and this is the case with the system of the universe.

The most dangerous and clearest word is the word "Walter", where he says: "The idea of God's existence is a necessary assumption, because the opposite idea is foolishness." And I read in a book

The Qur'anic Phenomenon, p. 91, 1958 edition: "A type of ants in America leave their homes one night before a fire breaks out." No matter what assumptions and interpretations are imposed for this purpose, the soul should never stop unless it is assumed that there is a Wise Administrator who has given every soul its guidance.

Some of them rely on moral proof, and say: If it were not for belief in the existence of God, moral standards would have collapsed, and there would be no deterrent to deter people from evil, and no incentive to motivate them to do good.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

In reality, this evidence is closer to denying the Creator than acknowledging Him, since belief in God, in this case, is a means and not an end, such that if it was assumed that there is a human being who does of his own accord what he should do, and abandons what he should abandon, he would not have to believe in God... and there is no doubt that making God a tool is uglier than denying Him.

Some of them rely on the physical evidence, which is the feeling and feeling of the heart directly, and say: The human heart perceives the existence of the Creator directly without proofs or introductions, just as it senses love and hate, and we discussed that in detail when interpreting verse 3. (**Those who believe in the unseen**) Knowledge paragraph, No. 4.

The best of all paths is the path by which God Almighty has demonstrated His existence, and it is summed up by looking and thinking about the creation of the heavens and the earth, about man, death, and life, and the apparent blessings, and so on from what was mentioned in the Holy Qur'an, the Sunnah of the Prophet, and Nahj al-Balagha.

This path, even if it returns in its reality to universal and teleological evidence, stating it in this method keeps it away from affectation and arbitrariness, and brings it closer to the understanding of the elite and the common people. And whoever is not convinced of God Almighty by what He, the Most High, the Most High, has provided of the evidence of his existence, will he be convinced by a servant like him?

What is strange is that the ungrateful person believes and believes that the shirt he is wearing - for example - was planted with seed by the farmer in a regular manner, then spun and woven by the worker with perfection, then the merchant sold it with knowledge, then separated it and the tailor sewed it according to the required

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

amount. He believes all of this, and then does he not believe that there is someone who mastered and made everything?

In addition to the evidence for the existence of God that falls under a general rule, the rule

Totally, God Almighty has given every human being his own proof of his existence, the Almighty, the Almighty, and no one shares it with anyone else. So no human being, no matter who he is, returns to the events and experiences he has gone through, and contemplates them carefully, except that he finds in his life things that have no explanation except the will and will of God.

And I completely rule out the possibility of a human being, any human being, even if he is an infidel, living a period of time without a single moment passing in his life in which he does not return to God automatically, without intention or feeling, and to whom does he turn in the darkest moments of distress? Without a doubt, it goes back to God's nature, which He created people with, and which imprinted its own character on every child, as there is no father to teach him, no mother to teach him, and no environment to adapt him.

A heretic said to Imam Jaafar al-Sadiq (peace be upon him): What is the evidence for the existence of the Maker?

The Imam said: If you were to ride the sea, and the winds were strong, and the ship and the sailors sank, and you remained alive, would you hope to be saved for yourself?

The heretic said: Yes.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Imam said: The Maker is the one you hoped for at that time.

Therefore, I advise anyone who doubts the existence of God to read the evidence of the deniers and materialists, for he will inevitably end up believing in God, as he finds no evidence for their denial except that they want to see God with the eyes, touch Him with the hand, and smell Him with the nose.

I mentioned a lot of evidence for this topic in the book "God and Reason". The book "The Philosophy of the Principle and the Resurrection," which I wrote specifically to respond to materialist philosophy, and the book "Between God and Man." And the book "Milestones of Philosophy". The book "Islam with Life" and the book "The Imamate of Ali and Reason" (1). And other than these books and articles... God Almighty is responsible for purifying our souls of doubt and uncertainty, and for covering them with His grace and pleasure.

---

(1) I write these words on the seventh day of the third month of the year 1967, on which Dar Al-Ilm for Millions presented 5 books of my writings to the printing press to reprint them and collect them in one book under the name "Islam and Reason." These five books are God and Reason. Prophecy and reason. The afterlife and the mind. Imamate of Ali and reason. The Awaited Mahdi and reason.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

We have discussed at length the first principle, which is monotheism, so that it will be like a general guideline to which it refers in all the verses related to it.

Then they brought Surah verse 23–25:

(**And if you are in doubt concerning what We have revealed to Our servant, then produce a surah like it, and call your witnesses besides Allah, if you are truthful**. (23) **You will do it and you will not do it. So fear the Fire whose fuel is people and stones, prepared for the disbelievers**. (24) **And give good news to those who believe and do righteous deeds that theirs will be Gardens beneath which rivers flow. Whenever they are provided with fruit therefrom as sustenance, they will say, "This is what we were provided with before," and they will be brought with it similar to it, and they will have therein. Purified wives, and they will abide therein forever** (25))

Just as the Qur'an guided us to the path of knowledge of the existence of God Almighty, it also guided us to the path of knowledge of the prophecy of Muhammad (PBUH)... including the Almighty's saying: (**And if you are in doubt about what We have sent down to Our servant**,) That is, Muhammad (PBUH). What is meant by it is the challenge to bring a hadith like the Qur'an, and they are the people of hadith and theology, rather it is the master of their work.. It is not necessary for them to come with something equivalent to it in quantity and volume, for that is left to their choice, whether they want either, or with ten surahs, or if they want with one surah.. Also, it is not necessary for them to bring with its meanings the laws of morals, the principles of legislation, and information about the unseen, and so on, but rather with what They can have every meaning and purpose, provided that their statement has the same characteristics as that of the Qur'an.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED ASMAR NAQI NAQVI

And this request, as you see, is not incapable - if the Qur'an was from other than God - because it did not ask them to lift mountains, or dry the seas - for example - but rather a request for hadith, and nothing is easier for them than it, and since their

inability has been proven, it has been proven that there is a secret, and there is no explanation for this secret except revelation and prophecy, and so everything that is difficult to explain by knowledge of what it is knowledge must be explained by what is supernatural.

There is nothing stronger in indicating the truthfulness of the Qur'an than this certainty and reliability in the Almighty's saying: (**And you will not do it**)... To this day, no one has done anything after them, and the door remains open until the last day.

And after God mentioned the unbelievers, and what is for them hell and torment following the remembrance of the believers, and what is for them bliss and reward, in keeping with the Qur'an's custom of interceding enticement with intimidation, and coupling a promise with a threat is an exaggeration in guidance and admonition.

Most commentators said: The pronoun in a similar case refers to the Qur'an, and the meaning is that they brought a surah that reflects the quality of the Qur'an and its characteristics in style.

Others said: Rather, it goes back to our servant, who is Muhammad (peace be upon him), and the meaning is: They brought an illiterate man who did not recite, as Muhammad could produce the like of the Qur'an that this illiterate man brought.

The meaning is straight and correct according to both sayings, but the first saying is more famous and clearer, as God Almighty said: (**If you are in doubt about what We have revealed**) He did not say: If you are confused about Muhammad (PBUH)... However, the second statement has a strong side, because if it is assumed that a powerful scholar came in a style similar to the Qur'an, that would not be a

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

nullification of the challenge, because the challenge is limited to coming from an illiterate person, not from a powerful scholar.

What is meant by fuel is everything that kindles a fire with, and what is meant by disobedient people, and stones, are the idols that the polytheists worshiped.

The secret of the miracle in the Qur'an:

Prophecy is an embassy between God and His creation, which He assigns to whomever He wishes of His servants, in order to reach them

About him is what they are indispensable for knowing. God has strengthened every prophet with clear and clear evidence of his truthfulness in his prophecy, so that he may have proof against those to whom he was sent. The basic condition for this evidence is that it be of a special type that appears at the hands of the prophets in particular and not others, in order to avoid confusion and suspicion between the prophet and others.

Muhammad (PBUH) has evidence and evidence of his prophecy, including this Qur'an, copies of which spread everywhere, and its surahs and verses were broadcast on loudspeakers, and on radio stations in the East and West, even from Israel. The evidence is that he challenged, and continues to challenge, and will continue to challenge, every denier to come himself, or to bring someone who comes with a surah like him. It has not been reported that anyone, past or present, was able to refute this challenge, despite the large number of deniers and their hostility towards Islam and Muslims, and since inability was proven, the prophethood of Muhammad (PBUH) was proven self-evident.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

After the scholars agreed that the Qur'an is a miracle, they differed regarding the face of the miracle and its secret: Is it the style and form of beauty and magnificence, or is it the substance and content of knowledge, laws of legislation, information of the unseen, and so on, or are they both?

They have gone on at length to explain the face of the miraculous, and have written special books on it. I do not want to go on at length in mentioning what was said, but I will limit myself to what I see as the face of the miraculous, which can be summed up by the fact that a human being can imitate and imitate a human being like him in word or deed, out of affectation and pretense, given that both of them come from reason and imagination. But imitating and imitating his Creator and Maker in one of his works is impossible, because the human being does not exceed his limits as a creature, no matter how powerful he is. And greatness... It is good to point out the following:

Challenge:

We pointed out that Muhammad challenged those who are stubborn with the Qur'an, and there is no doubt that the challenge is fulfilled and valid if the action is of a type that the person intended to challenge is capable of, such as if you asked someone who has a healthy hand to place it on his head, or to lift a feather from the ground with it, but if you asked the illiterate to read, and someone other than a doctor to heal the sick,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And whoever is not a poet can compose poems, then there is no challenge in anything. Muhammad (PBUH) challenged the stubborn people with something that

would make them capable, which is speech, but they were unable to do it, and their inability gave the Qur'an the quality of a miracle.

She asks: Should it be a miracle for someone who is eloquent in the Arabic language, and not for someone who is ignorant of it, or someone who is weak in its language?

The answer: The Qur'an is a miracle insofar as it is the word of God, regardless of the eloquent Arab and others. Rather, we know the miracle and discover it from the inability of the eloquent Arab, just as we discover from the inability of the world swimming champion in the stormy sea the inability of someone else, with the appreciation that he is first in the swimming championship. In the words of us jurists, the inability of the eloquent Arab is a reason for knowing the miracle of the Qur'an, and not a part or condition of it.

Did Muhammad have a miracle other than the Qur'an?

Some believe that there is no miracle for Muhammad (PBUH) except the Qur'an. As for me, I am with those who believe that his miracles cannot be counted, because divine wisdom calls for the diversity of the miracle and its difference according to resources and people, just as His wisdom, Glory be to Him, called for His Prophet to glorify the Christians of Najran... This is if the one who seeks the miracle seeks it sincerely. As for the stubborn liar, for whom nothing works, the matter is limited to the Qur'an, because His miraculousness is a general principle that is not specific to an era or an age, or a group or group, or an individual rather than an individual. Wisdom may require not presenting the miracle to a person at all, as if he were satisfied with merely feeling and sensation, or the oath of the Prophet. It has been reported in the news that a man said to Muhammad (PBUH): What do I have to do with miracles? .. I swear to God that you are the Messenger of God, and I believe in

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

you. The Messenger said: By God, I am the Messenger of God. The man said: I bear witness that there is no god but God, and that Muhammad is the Messenger of God.

What indicates to us that the horizons of Muhammad (PBUH) and his miracles are greater than can be reached by statistics is that the cleric in the past used to infer the prophecy of Muhammad (PBUH) by what was reported in the news, such as the pebbles speaking to him, the tree running towards him, and the water springing from between his fingers.

People accepted this at that time, but today, when people aspire to a better life, we infer from what we infer his prophecy that he stood with the oppressed, fought the oppressors and the oppressors, and thanks to him and the virtue of his law, crowns were removed from the heads of the mighty, thrown under the feet of camel herders, and the treasures of kings were distributed to the poor and needy.

In any case, all of the greatest miracles of the Messenger are important and great, but the most important of them all, in my opinion, are two things:

The first: The law of the Qur'an, which regulates human rights and people's relations with each other on the basis of justice and cooperation, and we will present everything in its context, God willing.

Second: The Messenger's Muhallah with the delegation of Najran, which God Almighty recorded in Surat Al Imran. This Muhallah is the decisive evidence and the decisive line that places the stubborn, ungrateful person face to face with torment and destruction, a destruction that Muhammad brings down from heaven with a single word coming out of his pure mouth. This challenge is absolutely unparalleled

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

in the history of mankind. The explanation and detail will come in its proper place, God willing.

We have discussed at length the second principle, which is prophecy, so that it will be the general rule to which one can refer in all the verses related to it. I wrote a special book about it, which I called "Prophecy and Reason," which was printed four times.

God is not ashamed to give an example, verse 26–27:

(**Indeed, God is not ashamed to give an example of a mosquito or something above it. As for those who believe, they know that it is the truth from their Lord. As for those who disbelieve, So they say: What did God mean by this? An example by which He leads astray many, and guides many thereby; but He does not lead astray thereby except the transgressors**. (26) **Those who break God's covenant after** (27) **His covenant, and they sever what God has commanded to be joined, and they spread corruption in the land. It is those who are the losers**. (27))

Modesty:

If modesty is attributed to a person, it means changing his natural state to another state, for some reason, and human modesty is good and bad, and what is good about it is for a person to be ashamed of doing bad things and vices, and so it is said to someone who does them carelessly: If you are not ashamed, then do whatever you want... And Imam Al-Sadiq (peace be upon him) said: There is no modesty for the one who has no faith.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As for what is ugly about this modesty, it is that a person abandons doing what should be done out of fear and fear, such as being shy about learning and seeking knowledge, and so on. Imam Commander of the Faithful (peace be upon him) said: Dreadfulness has been associated with disappointment, modesty with deprivation, and opportunities pass like the clouds... And in the past it was said: There is no modesty in religion.

This is if modesty is attributed to a person, but if it is attributed to him, Glory be to Him, it means abandoning the act, and among that is what was stated in the reports: God is ashamed of the great sheikh, that is, he abandons his torment and punishment.

The reciprocal is similar and similar, and the proverb is used with the intention of clarifying the idea and removing confusion from it.

What is meant by God's covenant is what God's proof has established upon His servants, whether the source of this proof is common sense and reason, or proven transmission in a revealed book, or on the tongue of a sent prophet. What is meant by a covenant is the conclusion and rulings. The greatest of God's covenants concluded and sealed is His monotheism and devotion to Him through servitude indicated by reason and approved by Sharia. What is meant is cutting off what God has commanded to convey His commands and prohibitions.

Parsing:

It is correct for it to be "what" from the Almighty's saying: (**For example**) Plus, it was brought for emphasis, and "a mosquito" is a first object, and "for example" is a second object, given precedence. The assumption is that God does not neglect

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

making the mosquito an example, and it was said: It is permissible for "an example" to be a form of a mosquito.

It is also permissible for "what" to be an ambiguous noun meaning something, and therefore it will be the object to hit, and a mosquito instead, and for example a second object in advance, and appreciation.

God does not abandon the creation of any thing, for example, even if that thing is a mosquito.

The source is that it is connected instead of the pronoun in "by," meaning they sever what God has commanded to be connected.

Guidance and misguidance:

Al-Huda refers to Ma'an:

"Among them" are: clarification and guidance, and most of the verses of guidance in the Qur'an, and many of them carry this, such as the Almighty's saying: (**And what prevented the people from believing when guidance came to them**) ..And he said: (**Indeed**, **guidance has come to them from their Lord**). That is, the statement, and there is no explanation for God except what was brought by the messengers, or ruled by an intuitive ruling that is not subject to doubt or possibility.

"Among them" is that a person accepts advice and benefits from it, including the Almighty's saying: (**Say**, **O people**, **the truth has come to you from your Lord**, **so whoever is guided goes astray only for his own soul**, **and whoever goes astray only goes astray for it**.) - Yunus 108.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Among them: success and care from God in particular, as the Almighty says: (**But God guides whom He wills**») ..And he said: (**And God guides whomever He wants**) Al-Hajj 16 - meaning, He guides him to work with guidance, and paves the way for him to it... It is obvious that guidance by mere clarification does not accompany success in action, but rather it may happen... And from that is the saying of the Mighty One who said: (**You do not have to guide them**). That is, you do not have to do with your guidance or not to do it, but rather you have to explain.

"Among them" is reward, as in his saying: (**Indeed**, **those who believe and do righteous deeds**, **their Lord will guide them through their faith**, **and rivers will flow beneath them in gardens of bliss**.) - Yunus 9", meaning he rewards them because of their faith, and likewise his saying: (**He guides to Him whoever turns to Him**).

"Among them" is that what is meant by guidance is guidance and clarification given that guidance occurred because of it, and this is what is meant here by the Almighty's saying: (**He guides many thereby**) The author of Majma' al-Bayan said: "His saying, 'He guides many through it,' meaning those who believed in him, and they said this in its proper place, so when guidance occurred because of God, it was added to it."

"Among them" is that what is meant by it is the ruling and naming of the guided one, exactly as they say, "The judge made it right," meaning he ruled with justice, and this meaning is correct to attribute to God Almighty.

Likewise, misguidance is applied to meanings:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Among them are: confusion, doubt, falling into corruption, and preventing religion and truth, and this is not attributed to God in any way, but rather is attributed to Satan and his followers, including the Almighty's saying, "A story about Satan." (**I will mislead them and make them safe**). And he said: (**And Pharaoh misled his people**). And he said: (**The Samaritan led them astray**).

"Among them" is punishment, and there are many verses with this meaning in the Qur'an, including: (**God misleads the unbelievers**) .. (**And God misleads the wrongdoers**) .. and (**Thus God leads astray he who is extravagant and doubtful**.). That is, liars, unbelievers, and oppressors are punished.

"Among them" is that what is meant by it is to judge and call someone astray, such as when you say: He was led astray by so-and-so, if you want to attribute him to misguidance and consider him to be among the misguided. This meaning is permissible for Him, Glory be to Him.

"Among them" is: abandonment between a person and himself.. Whoever neglects his child without care and upbringing, it is correct to say: his father led him astray.

"Among them" is loss. It says: So-and-so lost his she-camel, meaning his she-camel was lost, and this also is not attributed to God.

"Among them" is: testing and testing, such that going astray occurs upon the statement with which God tests His servants. The author of Majma' al-Bayan said: "The meaning is that God Almighty tests His servants with these proverbs, and many people are led astray by them, and many people are guided by them."

Meaning:

TAFSIR MISHAF FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The bottom line of the meaning of the two verses is that God does not abandon giving proverbs about what the ignorant and foolish consider despicable, such as the spider, the fly, the mosquito, and others, because God is the Creator of everything, and the Lord of everything. He is equal to the wing of a mosquito and the entire universe... This is, until proverbs are found in all languages, and its purpose is to clarify abstract ideas.

By comparing it to something tangible, everything that achieves this goal can be made into an example, whether small or large, and with it the argument is complete against everyone who disagrees and is stubborn.

God tested people with these proverbs just as He tested them and tested them with other proofs and verses, so many acted upon them, and many turned away from them. Those who acted upon them were the good and faithful, and those who turned away were the sinners and the misguided. It is valid to attribute guidance and misguidance to Him, Glory be to Him, given that He is the one who set the proverbs that were a mercy to those who learned from them, and a curse to those who did not learn from them.

It is useful to provide an example to illustrate this idea: a scholar whose knowledge rose to the highest positions, and he became envied by those who envied him, until the envy of him reached such an extent that it destroyed his body and mind - Note: The Commander of the Faithful said: The health of the body is due to the lack of envy - so it is correct to say in a plausible way: The scholar is the one who led the envier to this bad result, just as you say: So-and-so beautiful corrupted so-and-so, and took away his mind, and perhaps you did not know anything about him, but when his mind became corrupted... For its sake, corruption was added to it, and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

with this consideration it is justified to attribute misguidance to God metaphorically, because He is the one who stated and announced the conclusive argument, and its announcement resulted in opposing the invalid and his misguidance. If God had been silent about stating the argument, the issue of obedience and disobedience would have been eliminated, and there would have been no misguided or guided person.

God has described those who do not learn lessons with proverbs, describing them as immoral, breaking a covenant, and severing what God has commanded them to do, such as following good people, adhering to the group, and other things that involve sympathy and cooperation in doing good.

Formation and legislation:

God Almighty has two wills: the will of creation and formation, which is expressed by "Be and be" and with this will something is created from nothing. The second will is the will of demand and legislation, which is expressed by commands and prohibitions, and the call to do good and abandon evil. If the servant does good, he does it of his own free will and choice, without force or coercion, and likewise if he does evil and leaves good...if the implementation of religious rulings is entirely dependent on the will of those in charge.

And their choice, and there is no one to monitor them except from themselves. It is wrong to say that religion has an effect on the decline of its followers and those who belong to it, such that we discover from their backwardness that religion is not valid for life.. Yes, if they acted upon it, and applied it fully to their actions, it would be correct for them to take religion as a measure of their progress and decadence.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Thus, the hatred and deception against Islam becomes clear in the words of those who said: "The weakness of Muslims is evidence of the weakness of Islam and its teachings."

Based on the logic of this victim, it is permissible for us to attribute to the Christian religion all immorality, immorality, and debauchery in America and Europe, and also attribute to it the devastation and destruction and all the wars that Christian countries have provoked in the east and west of the earth, up to the dropping of the atomic bomb on Hiroshima, and the napalm bombs in Vietnam, and even moral decadence, and the increase in the number of crimes day after day in America and Europe, and even the legalization of sodomy in England by law and by the Church. All of this and much more should be attributed to Jesus Christ (peace be upon him)... Far be it from the righteous from this filth.

Moreover, if we were to accept the libel of that slanderer, the Jew in Yemen would be just as civilized and sophisticated as the Jew in New York, and the Christian in Egypt would be like the Christian in Paris. The backwardness of countries is due to many reasons other than religion, the most important of which are ignorance, the remains of history, environmental conditions and circumstances, and the lack of mixing between the backward country and the advanced country. (1) Had it not been for the mixing of Muslims at the beginning of Islam with other civilized peoples and nations, Muslim civilization would not have had any effect or effect. Yes, Islam was the catalyst for that mixing. In short, the reasons for progress or backwardness do not lie in the nature of Muslims, nor in the nature of Christians, nor in the nature of non-religious people, but rather social circumstances and conditions have a great influence. We will return to the topic of reparation and delegation with a longer, clear statement when we reach its verses, and we have

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

explained it in detail in the book. "Features of Islamic Philosophy," and the book "With the Imami Shiites."

---

(1) Religion is exactly like the legislative authority, but implementation is something else. The United Nations has failed in much of its mission, and peace conferences have also failed to achieve it, and meetings of rulers, summit meetings, non-aligned countries and others have failed, and there are many failures, and the responsibility was not on them, so how can Islam hold those who belong to it by name responsible?

TAFSIR MUSHAF FATIMI ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

How do you disbelieve in God? Verse 28–29:

(**How can you disbelieve in Allah, when you were dead and He gave you life? Then He will put you to death, then He will bring you to life, then to Him you will be returned**. (28) **It is He who created for you all that is on earth. Then He turned to the heaven and made them seven heavens, and He is All-Knowing**. (29) **How can you disbelieve in God?**) Verse 28-29:

Parsing:

How is an interrogative noun, which is asked about how, which is the case, just as how much is asked about quantity, which is number, and where is about place, and when is about time, and the place of how is in the accusative case of takfrun, and it includes here the meaning of denial and astonishment, and the pronoun from (sawahin) refers to the sky, because it is a genitive noun that can be applied to the few and the many, and (seven heavens) instead of the pronoun, which is (they). It

was said: Rather, a distinction explaining this pronoun, and it was said: It is permissible for (seven heavens) to be the second object of "others", because it means "they became"..and they are all in the case of "others". (**What is on earth**).

Man himself is proof:

It appears from the context of the words that the speech in these two verses is directed to those for whom using proverbs is of no use, but in reality it includes everyone who disbelieves in God, despite the presence of these evidences and proofs that are beyond the reach of statistics, including this ungrateful disbeliever, for he himself is clear proof of the existence of his Creator. To the limbs and arteries, to infinity... and each performs its task with extreme precision without the undertaking or supervision of any created being... and also

Where did this understanding and reason come from, with which he brought the far near, made the difficult things easy, and collected what was on the earth in one house, then ascended and placed his traces and landmarks on the surface of the moon... Did this and other things come by chance and by chance? Is there anything in the properties of things that leads to this coordination and organization? Can science answer this? More precisely, is the answer to it within the scope of experimental science?

Whoever tried tried to answer... but a thousand and one questions were generated from his question... We never deny that natural scientists have arrived at dazzling and astonishing facts in medicine, agriculture and industry... but life scientists are still looking in a vacuum, searching for its secret and origin, and they have nothing but

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

suspicions that are no substitute for the truth... and it is obvious that everything that nature cannot explain must be explained by what is behind it.

If the existence of man is the conclusive proof of the existence of God Almighty, how can it be possible for this proof to deny the significance inherent in it? How is it possible for an eloquent and eloquent person to deny the idea of eloquence and eloquence in the first place? Here lies the secret of astonishment in His Almighty's saying: (**How can you disbelieve in God**, **when you were dead and He gave you life?**) That is, how amazing your matter and your disbelief in God are, and you yourself are the clear and conclusive evidence of His existence... and no matter how much you deny and arrogantly, are you able to deny and arrogantly that you were nothing before, so you have become something that hears and sees, feels and perceives, says and does? Isn't this clear evidence of the existence of a creative force? .. Indeed, man is an oppressor of infidels.. And his disbelief in the existence of God is nothing but disbelief and ignorance of his own existence. (1) .. And whoever is ignorant of himself, it is better for him to deny and ignore others.. And with this we find the interpretation of the noble hadith: "I know you about Himself, I know you about His Lord."

She says: What rational person denies the existence of himself? Does that make sense?

We answer: The evidence necessitates the meaning, and denying what is necessary inevitably necessitates denial

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) The international filmmaker Charlie Chaplin, whose fame surpassed that of Gandhi, said: "In the kingdom of the unknown there is limitless good energy."

Kierkegaard said: “God appears to the desperate soul in the darkest moments of despair, and at the lowest depths of sin.”

The obligatory, whoever denies the significance of words - for example - according to the meanings assigned to them has denied the words themselves, whether he wants or does not want, and it is of no use for him to acknowledge them while denying their meaning. This is the case with the denier, for his existence is evidence of the existence of the Creator, and the existence of the Creator, Glory be to Him, is a signified for him. If he denies this signified, he has denied the evidence, and he is the denier of the essence in terms of neither feeling nor feeling.

This is what ignorance does to its owner, separating him from himself, and from the nature in which he lives and lives, and forces him, without realizing it, to deny the most obvious things and believe in myths and absurdities.

Death and life:

What is meant by the first death referred to as (you were dead) is the previous nothingness, and what is meant by the first life (so He brought you to life) is creation after non-existence, and the second death (then He will cause you to die) is the usual death, and the living is resurrection for reckoning and recompense. (**Then He will revive you**, **then to Him you will be returned**).

She asks: Does the soul leave the body after its life-giving forces are exhausted, such that if these forces remained for hundreds of years, the person would still be alive with it, or is it possible for the soul to leave the body, even with all the forces present, and without any defect occurring in the body?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The materialists went to the first, and others said the second. As for the Almighty's saying: (**When their time comes**, **they will not delay it for an hour**, **nor will they advance it**.) Al-A'raf 33. As for this verse, it has two aspects, because it did not explain the reason for the death penalty: Is it corruption of the body, or something else? As for His Almighty saying: (**Those who left their homes in thousands feared death**, **so God said to them**, "**Die**.") Al-Baqarah 243. And he said: (**He said**: **How can God revive this woman after her death? Then God made him die for a hundred years**.) Al-Baqarah 259. As for these two verses, they are issues in two facts that do not extend to the rest of the facts, as is the case in general rules and general principles.

Whatever it is, we have nothing that requires definiteness and certainty, but what we see

With the conscience that many people are faced with death, while they are in the prime of life, and the height of health and safety, and that many of them are free and having fun while they are at an advanced age, and they have more than one disease.. How many skilled doctors have said to his patient: You will die in a few hours, and he lived for years.. And the opposite may happen.

Resurrection:

Resurrection is the third foundation of Islam after monotheism and prophethood, which were previously discussed. God has informed us of the resurrection in His saying: (**Then He will revive you**, **then to Him you will be returned**) .. God Almighty has indicated or suggested the possibility of resurrection and its permissibility in many verses, including: (**Have they not seen that God**, **who**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

created the heavens and the earth, **and was not conscious of their creation**, **is able to give life to the dead?**) Al-Ahqaf 33. Among them: (**O people**, **if you are in doubt about the resurrection**, **then indeed We created you from dust**, **then from a sperm**, **then from a clot**.) And other verses that we will discuss.

There is no doubt that whoever creates something from nothing, it is easy for him to put its parts together again after they have been dissolved and dispersed. Rather, putting together is easier and easier than creating and creating. And whoever builds a palace, building a hut will be easier for him. (1).

I have a special book on this subject, which is the book "The Afterlife and the Mind," which was printed more than once, then included in the book "Islam and the Mind."

What is on earth:

After God Almighty reminded man of the blessing of existence upon him, he reminded him of the abundance of blessings upon him

---

(1) In the year 1959, Mustafa Mahmoud Al-Masry wrote the book God and Man in which he denied God and resurrection, and in response he wrote the book God and Reason, which has been printed five times so far. On April 10, 1967, I read an article by Mustafa Mahmoud in "Rose Al-Youssef" magazine, in which he said verbatim: "My faith insists on me that I existed before this life under another name, and that after my death I will not perish, but rather I will return to life in one form or another, and that life continues."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

From food, drink, clothing, boats, views, and other pleasures and bounties of the earth that are not included in the calculation.

The jurists cited the Almighty's saying: (**It is He who created for you all that is on earth**) However, things were permissible before the Sharia came into being, and no creature has the right to prohibit anything except with evidence: (**Say**, "**Have you seen what God has sent down to you of provision**, **and you made of it unlawful and lawful?**" **Say**, "**Have you given permission to you? Or is it against God that you invent?**) - Yunus 59.

Perhaps this noble verse can be inferred from the fact that the land cannot be owned, and that what is permissible to own is what the land produces, because God Almighty said, "He created for you what is on the earth," and he did not say, "He created the earth for you."

Seven heavens:

meaning (**Estawi to the sky**) intended for her, (**So he made them equal**) He created them, and mentioning the seven in particular does not indicate that they are limited to them, nor does he ever deny the existence of others. Scholars in the science of principles and linguistics have proven that the number has no meaning. So whoever says: I own seven books, this saying does not indicate that he does not possess others. This is supported by the fact that God Almighty addressed His Prophet (PBUH) by saying: (**If you ask forgiveness for them seventy times**, **God will not forgive them**.) - Repentance 80. The Greatest Messenger (PBUH) said: If I knew that God would forgive them, if it were more than seventy, I would do so. The reason for mentioning the seven may be that they have characteristics that are not found in the rest of the heavens.

TAFSIR MUSHAF FATIMA ALEHIS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And when your Lord said to the angels, verse 30–33:

(**And when your Lord said to the angels, "Indeed, I will place a caliph on earth," they said, "Will you place therein someone who will spread corruption therein and shed blood while we glorify Your praise and sanctify for you**

He said, "Indeed, I know what you do not know." (30) And He taught Adam all the names, then presented them to the angels, and said, "Inform me of the names of these, if you are truthful." (31) They said, "Glory be to You. We have no knowledge except what You have taught us. Indeed, You are the All–Knowing, the All–Wise." (32) He said, "O Adam, inform them of their names." When he informed them of their names He said, Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?).

What is meant by the names in the Almighty's saying: (**He taught Adam all the names**) What is meant by the meanings of names, which are the things of the universe and their properties and attributes. The author of Majma' al-Bayan said: "Names without meanings are of no benefit, and there is no basis for indicating their virtue." Imam al-Sadiq (peace be upon him) was asked about them, and he said: Mountains and valleys.. Then he pointed to a rug beneath it and said: This is one of them. That is, everything, even this rug.

Angels:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

There is no way to know the angels and their reality through sense and experience, nor through reason and analogies, nor through anything except through revelation from God through the tongue of His prophets and messengers. Whoever believes in revelation is inevitably obligated to believe in angels after the revelation has told them clearly that does not accept interpretation. And whoever denies revelation from the foundations, it is not permissible to talk to him about angels under any circumstances, because they are a branch, and revelation is a root. If it is and it is necessary to speak and discuss with it, then it should be About the idea of revelation and its validity only..

We do not want to discuss here with those who deny revelation, as we have already discussed this in detail, but rather we say to the denier: You do not have the right to impose your opinion on the one who believes in the revelation, otherwise it is also permissible for him to impose his opinion on you... And if you say - Al-Hattab is for the denier - for the one who believes.

Regarding revelation: Your faith is invalid, because it is not based on experience. He replied to you that your assertion and belief that revelation is invalid is also not based on experience, because negation from you and confirmation from the believer have one subject, which is revelation. If experience does not confirm revelation, then it also does not deny it, and deconstruction is impossible... In a word, belief in the validity of the unseen is just like belief in its validity. Both are unseen within an unseen, and it is obvious that the unseen is not valid to criticize. With an absence like him... Sartre, the famous French writer and philosopher, said while responding to the materialists:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"When you deny the existence of God, you delve into the unseen, just like the idealists who acknowledge the existence of God. The materialist's certainty in denying the unseen depends on the same evidence that the believer relied on for his certainty of the validity of the unseen. Thus, it becomes clear that the materialist contradicts himself with himself." (1).

Caliph:

What is meant by the caliph in the Almighty's saying: (**I will place a caliph on earth**) He is Adam, the father of mankind, and every human being who has ever existed, or will exist, from his descendants in every time and place.. The reason for calling him the Caliph is that God Almighty has entrusted to man the reins of this earth, and the revelation of the powers and benefits therein, and benefiting from them.

It appears from the words of the angels: (**Will You place therein someone who will spread corruption therein and shed blood?**) It appears from it that God Almighty informed His angels of one of the ways, and before He created Adam, He informed them that if man were to exist on this earth, he would disobey with corruption and bloodshed. (2) And from this, the matter was great for them, and they marveled at how God found anyone who disobeyed Him, while they glorified His praise and sanctified Him.. Then God Almighty revealed to them the wisdom behind the creation of man, and that in Him is

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) See the chapter on Sartre and the materialist doctrine from our book "The Philosophy of the Principle and the Resurrected," which we wrote to respond to materialist philosophy and invalidate it.

(2) It was said that there were many human beings on earth before Adam, and that they corrupted it as we corrupted them, then they became extinct...and the angels were aware of that.

In preparation for knowledge of what they did not know, and that his corruption on earth would not take away the benefit of his existence, and then the angels were convinced and submitted.

This means that God Almighty did not create man to commit sins and vices, but rather created him for knowledge and beneficial work, and forbade him from corruption and harm. If he violates and disobeys, he will be punished with what he deserves.

This verse indicates that knowledge and its data have a great status with God and His angels, because God Almighty has justified the creation of man by his ability to knowledge and knowledge. When the angels were informed of this, they apologized, saying: (**Glory be to You**, **we have no knowledge except what You have taught us**). If the purpose of man's creation is knowledge and work, then whoever abandons and neglects it has violated the wisdom of his existence and violated the nature with which God created him.

I am afraid to say: If the angels had known at that time about the effects of the atomic and hydrogen bombs, and the napalm bombs that America used in Vietnam, nothing would have convinced them.. I ask forgiveness from God, who knows about us what we do not know about ourselves.

An important lesson:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQINAQVI

The eloquent lesson that we must learn from this dialogue between God and His angels is that man has attained great knowledge and purity of purpose, and power and authority are not above arguing, discussing, and being referred to. God, Glory be to Him, exalted is His majesty and greatness, has given His angels room for dialogue and essay, which is more like an objection, and they in turn did not refrain from that, but rather proceeded with knowledge of God's greatness and wisdom, and He was gracious. Glory be to Him in their answer, and gently showed them the tangible evidence, and took their confession with satisfaction and conviction, not with rebuke and dominance. Rather, God Almighty opened the door to dialogue with him for the accursed Satan, who retracted him by saying: You created me from fire, and you created him from clay... as follows.

Those who see themselves as above objections should learn from this and benefit from this

The eloquent lesson... is that when they distance themselves from responding and reviewing, they raise them above the status of the Mighty and Mighty, from where they do not realize... The Imam, the Commander of the Faithful (peace be upon him), said in Sermon 214:

"Do not associate with me in conflict, and do not think that I am burdened by a truth that has been said to me, and do not seek to exalt myself, for whoever finds it burdensome to be told the truth, or justice to be offered to him, acting on them will be more burdensome for him, so do not refrain from speaking truthfully or giving just advice."

And when We said to the angels, "**Prostrate**." **Verse 34**:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

((34) **And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**. **He refused**, **and was arrogant**, **and was one of the disbelievers**. (34))

Iblis is a noun that is forbidden from morphology, due to scholarly and non-Arabic expressions.

God Almighty commanded His angels to prostrate to Adam in order to demonstrate His advantage over them, and over all His creatures. There is no apparent explanation for this advantage other than the virtue of knowledge and glorification of the status of its bearer, because knowledge, as proven by conscience, is the measure of every step humanity takes towards progress, prosperity and perfection, just as ignorance is the basis of need and backwardness, and the one who excels over others is only achieved through knowledge. The knowledgeable is always followed, and the ignorant is always a follower. For this reason, Islam imposed knowledge on every Muslim man and woman.

Most commentators said: Prostration was merely a greeting, just like bowing and raising the hand, because prostrating to anyone other than God is forbidden. This is not true, according to the words of the author of Majma' al-Bayan, because if it were so, Satan would not have refrained from prostrating. It is obvious that prostration at the command of God Almighty is obedience to God, not to Adam.

The command to prostrate to all angels without exception, even to Gabriel and Michael, is evidenced by the Almighty's saying: (**Then all the angels prostrated**, **all together**, **except Iblis**, **who refused to be with those who prostrated**.) - Stone 31.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

They differed about the reality of Satan: Is he one of the angels, or one of the jinn? The correct view is that he is one of the jinn, and therefore the exception is cut off, and the evidence is the Almighty's saying: (**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**. **He was one of the jinn**, **so he disobeyed the command of his Lord**.) - Cave 51.

There is no way to know Satan, the devils, and the jinn except through revelation, just as there is the way to know the angels. This was previously discussed in the previous verse.

The commentators were subjected to futile research here. Therefore, we turned away from it, limiting ourselves to what the apparent meaning of the word indicates. We have referred in the previous pages to some of the myths attributed to Satan, because they are a clear picture of most of the people of this era in their fallacies and manipulation of words that have nothing to do with science, art, or anything other than sophistry and sorcery.

And We said, "**O Adam**, **be still**." **Verse 35–39**:

(**And We said**, **O Adam**, **inhabit the Garden**, **you and your wife**, **and eat from it abundantly wherever you wish**, **but do not approach this tree**, **lest you become wrongdoers**. (35) **So He removed them both**. **Satan from it**, **so He brought them out from the state they were in**. **And We said**, "**Go down**, **some of you enemies of one another**, **and for you on earth will be a dwelling place and enjoyment for a while**." (36) **So Adam received Words from his Lord**, **but He turned to him**. **Indeed**, **He is the Forgiving**, **the Most Merciful**. (37) **We said**, "**Go down from them**, **all of you**. **If guidance comes to you from Me**, **then whoever follows My guidance will not**." **Fear is upon them**,

TAFSIR MUSHAFFATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

nor will they grieve. (38) **And those who disbelieve and deny Our signs – those are the inmates of the Fire**. **They will abide therein forever**. (**39**))

Parsing:

Your husband is attached to the subject, and ragha stands in place of the absolute object, and the appreciation is akla ragha, that is, wide, and the tree is instead of this, and fatkona is in the accusative with an implicit word after the fa, and some of you is a subject, an enemy is a predicate, and for some is related to an enemy, or it is composed of two words that the conditional, and what is superfluous, but it was added for emphasis, and it is what justified the entry of the noun with emphasis on your coming. Just as God Almighty says: (**Either you see**) And he said: (**Or it will make you upset**).

Meaning:

God Almighty commanded Adam and Eve to inhabit Paradise, and permitted them everything in it, except for one tree, for He, the Almighty, forbade them from it, but Satan tempted them to eat from it, and when they responded to him, His Almighty wisdom required that they be expelled from Paradise to Earth, and He tested them with assignments and work, health and sickness, hardship and prosperity, and then death when the time came. Adam felt the calamity and regretted it, and sincerely asked his Lord to accept it. His repentance was accepted, and he was forgiven, because God is Relenting and Merciful. He thought that Eve also repented with Adam, but God Almighty did not indicate her repentance, and there is no difference with God between males and females. So whoever obeys and does righteous deeds,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

He will make him dwell in Paradise and please him, and whoever rebels and disobeys, He will admit him to Hell and disgrace him, whether male or female.

Many commentators have discussed the paradise from which he emerged: What is its reality? Where was she? And to the tree: Is it figs or wheat? And about the serpent into which Satan entered, and about the place where Adam landed: Is it India or Hijaz? In addition to other things that were mentioned in the Israelites, and the Holy Qur'an did not refer to it, nor was it proven in the Sunnah of the Prophet in the correct way, and the mind cannot know any of it, and it is not related to life, whether near or far.. Yes, it is necessary to pay attention to the following matters:

Eve and Adam:

It is common that Eve was created from Adam's rib... and there is no correct source for this rumor... and the news that brought it is not reliable, and based on the assessment of its authenticity, what is meant is to point to the equality and lack of difference between men and women, and that she is from him, and he from her... Rather, from the book "What the Jurist Does Not Presence" that when Imam Al-Sadiq (peace be upon him) was asked about the validity of this rumor, he denounced it, and said: God Almighty be above that.. Was he incapable? God created a wife for Adam from other than his rib...so that he could have intercourse with each other...

Weakness of will is a means of deprivation:

The wisdom of God Almighty required that Adam and his wife stay in Paradise for some time, then leave it for a reason, which they created and took of their own free

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

will and choice. Had it not been for that, they would have remained in Paradise forever, enjoying it without toil and trouble.

Also, His Almighty wisdom required that Adam and Eve settle on this earth until they reproduce and toil, as well as their offspring and offspring. At the same time, He asks everyone about their words and deeds. His Almighty wisdom also required that Adam and his wife return to Paradise after death, and abide therein forever. (1).

She asks: What is the wisdom behind Adam entering Paradise, then leaving it to Earth, then leaving and returning again to Paradise after death?

The answer: Perhaps the wisdom was for Adam to go through an experience that would benefit him, and that he and his children after him would benefit from it, and for him to return to this earth equipped with this useful and beneficial experience. By it, I mean that man can never live in chaos, as he wants, without measures and standards, and that whoever observes it, mastering his will and not rushing with his inclinations, lives in bliss and happiness that has no limits or end, and whoever underestimates values and is weak.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) It is stated in the reports that Adam will be nicknamed Abu Muhammad in Paradise out of reverence and veneration, and no human being will be nicknamed anyone else in Paradise.

In the face of his desire, he was afflicted with the suffering and remorse that afflicted Adam, and he was afflicted with hardship and difficulties.

Infallibility of the prophets:

Muslims have agreed that Adam was one of the prophets, and the prophets, as is established in the mind, were free from error. So, what is the meaning of the Almighty's saying: (**Then Satan caused them to slip away**)?. For this reason, the scholars saw that they had an urgent need to search for the infallibility of the prophets, and then interpret this verse and the like in light of the results they reached. We will summarize this in what follows, so that it will be like the original in everything related to this topic.

The meaning of the infallibility of the Prophet is his purity, by virtue of reason, of error and sin in everything related to religion and its rulings, such that the Prophet attains purity and holiness, knowledge and knowledge of God and what He wants from His servants - a level with which it is impossible to violate intentionally or inadvertently. So whoever proves the infallibility of the Prophets in this sense, and in its various categories, the following are the first verses that apparently contradict this principle, in line with the general rule, which is the necessity of interpreting transmission in a manner It agrees with clear reason. Whoever denies the infallibility of the prophets keeps the apparent meaning. The scholars of the schools of thought regarding infallibility differ according to these categories:

1 - Infallibility in belief and the principles of religion, that is, the Prophet's abstention from disbelief and atheism, and so on.. This is established for every prophet by intuition and agreement, as it is inconceivable for the Prophet to disbelieve in the one he chose for prophethood.

2 - Infallibility in reporting God Almighty. If he says: God commands this and forbids that, then the matter is as he said.

The Imami Shiites agreed that this infallibility is proven for every prophet, because the purpose of conveying the message is to make those responsible follow the truth,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

so if the informant makes a mistake, the purpose of conveying it is defeated, and this is supported by the Almighty's saying: (**He does not speak out of inclination**. **It is nothing but a revelation that is revealed**.). And he said: (**And whatever the Messenger gives you**, **take it**, **and whatever he forbids you**, **abstain from it**.). In short, the statement of the infallibility of the prophets never deviates from the statement that their words, actions, and reports are evidence and evidence.

After Al-Razi said in his interpretation: "They - that is, the Muslims - agreed that the error was

In reporting it, it is not permissible intentionally or unintentionally." He said: "There are people who allow this inadvertently." I don't know who meant these people?

3 - Infallibility in fatwas, and the meaning of fatwa is for the Prophet to issue a fatwa about something general, such as prohibiting usury and permitting sales. Al-Razi mentioned this section in his interpretation, and said: "They are unanimously agreed that it is not permissible for the prophets to make a mistake in that intentionally, but as a matter of oversight, some of them permitted it, and others prohibited it."

It is noted that this section refers to the second section, i.e. reporting.. The third section should make infallibility in the ruling, not in the fatwa. (1).

The Imamis agreed that the Prophet is infallible from error in judgment, just as he is infallible in conveying the message, although they quoted from the Greatest Messenger (PBUH) that he said: "I only judge between you with proofs and faith... I am human and you dispute with me, and perhaps some of you will be more sensitive

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

to his argument than others - that is, more discerning than his opponent - so I will judge for him according to what I hear from him. Whoever for whom I judge something that is due to his brother should not take anything from him, I will only decide." He has a piece of fire.. Oh God, unless the error in his ruling - according to his assessment - is in the evidence, or in the oath of the one who took the oath, or something similar, that is, in the document of the ruling, not in the judge.

4 - Infallibility in the actions of the prophets, and their personal biography.. Al-Iji said in the eighth part of Al-Mawaqif: "The Hashawiyyah permitted the prophets to commit major sins, such as lying intentionally and inadvertently, and the majority of the Ash'aris - that is, the Sunnis - forbade it intentionally and not inadvertently. As for the minor sins, they are permitted intentionally as well as inadvertently."

The Imamis said: The prophets are infallible in everything they say and do, just as they are infallible in belief and communication.. It is impossible for them to commit minor sins let alone major sins, and they will never do them by way of intention or by way of oversight, neither before nor after prophecy.

---

(1) The difference between the ruling and the fatwa is that the subject of the ruling can only be specific, such as the judge's ruling that this contract that took place between Zaid and Bakr is invalid, while the subject of the fatwa is general, as God has permitted sales and forbidden usury.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

They interpreted every verse whose appearance did not agree with this principle, and they said in Adam eating from the tree that the prohibition from it was not a prohibition of prohibition or worship, as is the case in "Do not commit adultery, do

not steal." Rather, it was a prohibition of guidance and advice, just as you say to someone for whom you want good: Do not buy this garment, because it is not good. If he does not listen to you, he has not committed a forbidden act, and he has not wronged anyone, but he has wronged himself, and he did what he wanted. It is better for him not to do it... and it is obvious that eating from the tree did not result in injustice to any human being except the eater, and therefore the meaning of ~ repentance from Adam is repentance from doing what is preferable and what is preferable, and abandoning what is best and what is more likely... This, until the matter of repentance is easy and simple, for the prophets and innocents always repeat the saying: "I seek forgiveness from God and repent to Him".. and sufficient evidence of that is the supplication of Imam Zayn al-Abidin in Sahifa al-Sajjadiyyah, known as the supplication The repentance that says: Oh God, I apologize to You for my ignorance, and I seek refuge in You for the evil of my actions.

Household:

By the way, Muhyi al-Din, known as Ibn Arabi, said in his great book al-Futuh al-Makkiyah, vol. 1, p. 196, old edition: "God Almighty purified His Prophet and his family, as evidenced by the Almighty's saying: (**God only desires to remove impurity from you, O People of the House, and to purify you with a thorough purification**.) - Al-Ahzab 33.. and abomination in the language is dirty, and nothing is dirtier than sins.. Accordingly, nothing is added to the Ahl al-Bayt except a holy purifier, but rather they are the very essence of purity.. Then Ibn Arabi said: Salman the Persian is also infallible, because the Ahl al-Bayt are infallible with the testimony of God, and it has been proven on the authority of the Messenger of God that he said: Salman is from us, the Ahl al-Bayt, so Salman is infallible with the testimony of God and His Messenger.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

He said in the second part of the aforementioned book, page 127: "No monotheist from whom the Messenger of God was sent to remain in Hell, because the Fire returns to the monotheists with coolness and peace through the blessing of the People of the House in the afterlife, so how great is the blessing of the People of the House!"

O Children of Israel, remember My blessing, verse 40–46:

(**O Children of Israel, remember My blessing which I bestowed upon you, and fulfill your covenant with Me. I will fulfill your covenant, and fear Me.** (40) **And believe in what I have revealed. Verifying what you have, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me.** (41) **And do not mix truth with falsehood and conceal the truth. And you know** (42) **And establish prayer and pay zakat and bow with those who kneel** (43) **Do you enjoin people to be righteous and forget yourselves while you You recite the Scripture. Do you not understand?** (44) **And seek help from patience and prayer, and indeed it is difficult, except for the humble.** (45) **Those who think that they will meet them. Their Lord, and indeed to Him we will return** (46))

(**O Children of Israel, remember My blessing.**) The verse: God Almighty mentioned the Jews in many verses of the Wise Mention, and these verses explained God's blessings upon the Jews, their denial of them, their killing of the prophets unjustly, their opposition to Moses and Aaron, their worship of the calf, the enslavement of them by the Pharaohs, then their liberation from slavery and persecution, their salvation from drowning, and the sending down of manna and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

quail upon them, then their hatred and conspiracies against Muhammad (PBUH) and their intense hostility towards Muslims. ; And for the truth and its people, there are other situations and scenes that will be explained in detail.. Surat Al-Baqarah, which they slaughtered, and what they almost did, contains many of their qualities and deeds.

Parsing:

Israel is in the genitive case, and is prevented from being morphed into the grammatical and the definite article, and I am

A pronoun in the accusative case that is the object of an omitted verb indicated by the existing one, meaning, "Fear me." It is not permissible for it to be the object of what comes after the "fa," because what comes after it does not apply to what comes before it, and "you terrorize" its derivation, "you terrorize me." I deleted the "ya" for lightening it, and to agree with the heads of the verses, and like it, "Beware of me."

Aspects of life:

Most aspects of human life are the inevitable product of a long history, such as the way we dress, the cooking of the food we eat, the architecture of the house we live in, all of them, and so on, are the result of a previous design. Even the steamboat is only an extension of the airboat after it has gone through the stages of development. Historical traditions operate exactly like the laws of nature, like the waves of the sea floating on its surface as a result of the tides. The partial facts that occur in... Our daily life, and the type of relationships we establish with others, whether good or bad, are all or most of them an extension of the distant or recent past, and from here

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

some philosophers rightly said: History is one of the ways of knowledge, and one of its forms.

These verses with which God addressed the Jews are closely related to their history, as we will see.

Israel:

Israel is a second name for Jacob bin Ishaq bin Ibrahim, Khalil al-Rahman (peace be upon him). Ishaq is a brother of Ishmael, the grandfather of our Prophet Muhammad (peace be upon him), and all Jews and Arabs meet in Abraham. The Almighty said: (**The religion of your father Abraham**) .. It was stated in Majma' al-Bayan that all Arabs are descendants of Ishmael, and most of the non-Arabs, that is, non-Arabs, are descendants of Isaac.

The meaning of Israel in the Hebrew language is the servant of God, because "Asra" is the servant, and "El" is God.. God Almighty was kind in His speech to the Jews, as He added them to the Holy Prophet Israel, to remind them of this honorable lineage, hoping that it would stir in them a feeling

Dignity, if there is any of it in their souls, just as you say: O son of the righteous, be like your fathers and grandfathers.. The family of Mary, the mother of Jesus (peace be upon him), was reminded of her family and wombs.

As for why they are called Jews, it is because a tribe of them belongs to Judah, the fourth son of the Prophet Jacob.

In the following paragraph, we present a brief overview of the history of the Jews as it relates to the noble verses in question.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

History of the Jews:

It will be mentioned in Surah Yusuf that the Prophet Jacob (peace be upon him) migrated with his children from Palestine to Egypt, where his son Yusuf (peace be upon him), Pharaoh's minister at that time, resided. So Pharaoh granted them a fertile land in Egypt, out of honor for Joseph, and Jacob's dynasty remained there for quite a while. But the Pharaohs who came later persecuted the Jews and subjected them to degradation and torment, so they slaughtered the children and spared the women. They took servants and slaves from them, then God sent a prophet from them and for them, namely Moses bin Imran (peace be upon him). He freed them from oppression and enslavement, then asked them to return to Palestine and fight its people, and promised them victory, but they failed in cowardice and shame, so God decreed for them to wander in the Sinai desert for forty years... and the details will come.

At this point, Aaron died, then his brother Moses, and he was succeeded by his sister's son, Joshua, son of Nun. Around the thirteenth century BC, Joshua raided the land of Palestine, occupied it, exterminated most of its people, and displaced the rest, just as their Zionist descendants did in Palestine in 1948. (1). After Joshua, God sent many prophets from them. In the year 596 BC. M. The king of Babylon, "Bakht Nassar", raided Palestine, removed their kingship from Palestine, slaughtered many of them, and captured many.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SIED AMMAR NAQI NAQVI

---

(1) We mention two examples of this: the first was that the Zionists gathered 25 pregnant women in the village of Deir Yassin, and cut their bellies open with knives and spears. The second was that they gathered the people of the village of Zaytouna in the mosque, then blew it up with dynamite on their heads.

They remained in Nasr's rule until 538 BC. M. Where the Persian king defeated a triumphant victory, the Jews breathed a sigh of relief, and they continued under the control of the Persians for nearly two hundred years, after which they fell under the rule of the successors of Alexander the Great, then under the control of the Romans... and in the year 135 BC. M. The Jews revolted against the Romans, but they defeated the Jews, put down their revolt, then expelled them from Palestine, so they wandered in various parts of the earth, east and west... a fragmentation in Egypt, another in Lebanon and Syria, a third in Iraq, and a fourth in Hijaz. As for Yemen, the Jews knew it, and they traveled there for trade during the reign of Suleiman, who married the Queen of Yemen, Bilqis.

As for God's blessings upon them, which he referred to when he said: (**Remember My blessing which I bestowed upon you**.) There are many, including the selection of the prophets, such as Moses, Aaron, Joshua, David, Solomon, Job, Uzair, Zechariah, Yahya and others. Mary, the mother of Jesus, was Israeli and her lineage ends with David. However, the Jews do not recognize Jesus Christ, the son of Mary (peace be upon him), and they claim that the Messiah mentioned in the Torah has not yet come.

Muhammad and the Jews of Medina:

When the Messenger (may God bless him and grant him peace) migrated from Mecca to Medina, there were three Jewish clans there: the Banu Qaynuqa, the Banu Qurayza, and the Banu Nadir. They established wine presses, brothels, and pastures for pigs. They monopolized gold and silversmithing, the manufacture of weapons, and traded in usury. In general, they were the masters of the economic life of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Medina. They were as they were today, as they are today. After the Prophet (PBUH) stayed in Medina, they felt an immediate threat to their profits and privileges, because the youth of Medina would no longer frequent their shops and brothels, and its people would not eat pig meat. This means that the Jews would lose all sources of wealth and profits. For this reason, they began plotting against the Greatest Messenger (PBUH), and conspiring with the polytheists against the Muslims, just as reactionary forces conspire today out of concern for their personal interests.

It is as if the Prophet, on the day he entered the city and knew its conditions, had predicted this, and it was enough for him that he wanted to give evidence to them and take their words. So he was kind to them and was kind to them, so he concluded a covenant between him and them, signed by him and them, stating that they would have complete freedom in their religion, and that their money and temples would be safe for them, and for themselves, on the condition that they would not aid an enemy against him, and if they chose to fight with him, they would have a share of it. Al-Mughnim... and they must participate with the Muslims in defending the city in order to achieve national unity, because the country belongs to everyone, not to one group or another... but they quickly broke their covenants...

When did the covenants and charters withstand the threat of interests? Is it reasonable for a peaceful coexistence to exist between deception and deceit, and between doing no harm and being harmless? How do the wolf and the lamb live in a peaceful coexistence? What is the point of reminding people of blessings, warnings and advice if they collide with personal interests and business deals?

It was stated in the book Muhammad, the Messenger of Freedom: "The Prophet (PBUH) advised Muslim merchants to establish a new market in Medina... so they

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

established it, transactions were active in it, foreign merchants flocked to it, and they preferred it to the Jewish market, because the rules of dealing in it were fairer and provided more guarantee for the seller and buyer."

This alone is enough to fill the hearts of the Jews with hatred and anger against Muhammad, and to force them to break the covenant and take revenge on him and Islam in every way.

Meaning:

God Almighty began his speech with the Jews by recalling His blessings upon them. Among these blessings were the abundance of prophets among them, honoring them with the Torah and the Psalms, their liberation from Pharaoh, their salvation from drowning, the sending down of manna and quails upon them, giving them kingship and authority during the reign of Solomon, and other things that require faith and gratitude, not denial and disbelief.

She asks: Is the letter apparently directed to the Jews of Medina, knowing that the blessings referred to were granted by God to their fathers, not to them?

The answer: A blessing to the fathers is also a blessing to the children, as the son gains honor from his father... This means that everyone is one nation.

After God reminded them of His blessings, He, Glory be to Him, addressed them by saying: (**Fulfill your covenant**, **and I will fulfill your covenant**) God's covenant is to accept and act upon what is indicated by nature, and revealed in the books of faith in God and His messengers and acting according to His rulings. The author of Majma' al-Bayan said: "God Almighty covenanted with them in the Torah that He

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

would send a prophet, who would be called Muhammad... and most of the commentators are upon this, and the Qur'an bears witness to it."

As for the covenant with the Jews, it is God's covenant for them, and for everyone who believes and does righteousness, He will reward him with reward and reward on the Day of Resurrection, and it was said: God Almighty gave them, if they feared, to raise their status in this life, and we will address the idea of reward in this world in the appropriate place, God willing.

Then God Almighty commanded them to believe in the Qur'an, and not to hasten to disbelieve in it and in Muhammad, and to mislead simple people seeking their own interests... and that they must establish prayer and pay zakat, to purify their souls and their wealth. As for His Almighty saying: (**Do you command people to be righteous**, **and forget yourselves while you recite the Scripture?**) It is directed to the rabbis and the elders, not to the masses, because these are followers, and the scholars are followed, and they are the ones who conceal the truth despite knowing it, and they preach and do not learn.

Once again, we say and repeat that sermons and advice never withstand the threat of interests, and it is impossible for them to leave an impact except on the soul of those who have no interest and no goal except the truth. As for His Almighty saying: (**And seek help through patience and prayer**) It was repeated in verse 153 of this Surah, and there is detail.

Also, **O Children of Israel**, **verse 47–48**:

(**O Children of Israel**, **remember My blessing which I bestowed upon you**, **and that I have favored you over the worlds**. (47) **And fear a Day when no soul will avail another in the least**. **No intercession will be accepted from**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

her, **nor will any compensation be taken from her**, **nor will they be helped**. (**48**)

the language :

The difference can only be between two parties, and one of them is preferred over the other in terms of goodness. The meaning of prevention is maintenance and caution, and what is meant in the word of God is fear of Him. The meaning of reward is reward, and what is meant in the verse is sufficiency and dispensation. Intercession is taken from intercession against Witr, and here what is meant is the means to God, and we will talk about it soon in a separate paragraph, given its importance. Justice is by conquest against injustice, and what is meant here is ransom, but justice by breaking an eye means equality.

Parsing:

(Day) takes the place of the direct object after its deletion, meaning, fear the torment of the Day, or the evil of the Day. (Something) is also an object, and it was said that it is permissible to make it an absolute object, because the meaning of something here is punishment.

Meaning:

(**O Children of Israel**, **remember My blessing**.) This verse is a confirmation of the previous verse, and a prelude to the verses that come after it, and we point out in a paragraph that comes to the wisdom of repetition, and what is meant by mentioning here is gratitude, that is, give thanks for My blessings upon you through hearing and obedience.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And I have favored you over the worlds**) .. God favored them over the peoples of that era. The L in the two worlds is for the customary generality, not the real generality, and it is sufficient for the validity of the preference that they have the preference from one side, not from all sides, and this is the side by which the Children of Israel distinguished themselves in that God sent from them many prophets and messengers: Moses, Aaron, Joshua, Uzair, Zechariah, Yahya, and many others, and all of them were from the Children of Israel. (1).

Whatever the case, their preference over the people of their time does not indicate their superiority

_____

(1) See the paragraph: "There is no analogy with the Jews" in the interpretation of the Almighty's saying: (And when we took your covenant).

And their preference over the people of that time in every respect, and not that each individual of them is better than each individual of others, but rather the large number of prophets among them and from them is an argument for them, not for them, because it indicates that, due to the severity of their misguidance, they were in dire need of abundant warning and admonition.

(**And fear a Day when no soul will be of benefit to another**.) That is, every human being and whatever he does, there is neither outward nor inward, nor cooperation nor sympathy: (**On the day when a person will flee from his brother**, **his mother**, **his father**, **his wife**, **and his children**, **every one of them on that day will have a matter that will enrich him**.) - He frowned.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**No intercession will be accepted from her**, **nor will any compensation be taken from her**, **nor will they be helped**.) That is, the matter will be on the Day of Resurrection; Just like death, no intermediary from anyone is useful, no ransom is effective, even if it is excessive, and no force, no matter how great, can prevent it. There is nothing at all except God's mercy: (**If our Lord does not have mercy on us and forgive us**, **we will be among the losers**.).

Repetition in the Qur'an:

Once again, God reminds the Children of Israel of His grace. He repeated the verse verbally after five verses, and it is not the only verse that the Qur'an repeated. Many of its verses were repeated in more than one surah, especially those related to the Children of Israel, and their conduct with the Word of God Moses (peace be upon him)... Many have wondered about the wisdom of repetition? The commentators agreed that the purpose of repetition is emphasis.

As days go by, the parties and the most targeted politicians, merchants, and company owners discover that repetition is one of the most effective means of enticement and persuasion, and the promotion of goods and opinions. For this reason, they became creative with advertisements, specializing in them, and allocating sums to them.

Gustave Le Bon said in the book Opinions and Beliefs: "Whoever repeats a word or formula over and over again turns it into a belief." And Dr. Gibson said in the book How to Think: "Phrases, when they are repeated before our eyes and in our ears over and over again, have a magnetic effect."

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It hypnotizes our minds." To achieve this goal, the Qur'an repeats the meaning in another way, with an additional promise or threat, and so on, as required by wisdom.

Intercession:

Intercession must involve three parties: an intercessor, an intercessor, and an intercessor who is an intermediary between the two who pleads with the first to assist the second, whether the intercessor authorizes intercession or not. This applies to intercession with a created being. As for intercession with the Almighty Creator, it means pardon and forgiveness for the sinner, and intercession with God will not occur except with God's permission.

The author of Majma' al-Bayan said: "Intercession for us is concerned with repeling harm and removing punishment from the guilty of believers."

The Mu'tazilites and Kharijites denied the intercession of Muhammad (PBUH) for those who committed major sins from his nation, in this sense that we quoted from the author of Majma' al-Bayan... and the Imamis and Ash'aris confirmed it.

The mind does not judge intercession in terms of its occurrence, neither negatively nor positively, but in terms of its possibility, the mind does not see any warning about the existence of intercession, and therefore its occurrence and confirmation depend on the authenticity of the transmission from God and His Messenger. Whoever has this transmission proven must believe in intercession, otherwise he is excused. With this it becomes clear to us that intercession is not a foundation of religion, and whoever denies it is a believer in God and His Messenger and today. The other is undoubtedly a Muslim.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

If we return to the Qur'anic verses, we find that some of them negate intercession in general, such as the Almighty saying: In verse 254 of Surah Al-Baqarah: (**That a day will come in which there will be no bargaining**, **no friendship**, **and no intercession**.) .. The indefinite noun in the context of negation benefits the generality, and among them is what intercession is proven with a condition, such as the Almighty's saying: (**Their intercession is of no avail except after God has given permission to whomever He wills and is pleased with**.) "The star 26."

If we combine this verse with the previous verse, and combine them in one statement, the result will be like this: God accepts intercession from the intercessor after He permits it... and not

It is necessary for a special permission from God to be issued to His Prophet in the name of each one of them for whom intercession is acceptable. Rather, it is sufficient for the Prophet to know that intercession is permissible and not forbidden if the person being interceded for is not one of the people of atheism and disbelief in God, nor one of the instigators of wars and bloodshed, nor one of the persecutors of slaves, plunderers of sustenance and capabilities, but rather he - i.e. the one being interceded for - is a member of the overwhelming majority who commit the crime. Ordinary and widespread sins... In short, what is meant, God willing, by intercession is to indicate to His Prophet that I have given you permission to intercede for whomever you wish from among the members of your nation who have committed a special type of sin. Then the matter of these people will be in the hands of the Greatest Messenger (PBUH). This is the least that God will grant to Muhammad (PBUH) tomorrow... and he in turn will intercede for whoever is worthy of

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

intercession. It has been proven that he said: "I have saved my intercession. For the people of major sins from my nation."

We are certain that intercession is proven in Islam as it is, but we are ignorant of the details and do not have a definitive opinion regarding it. At the same time, we firmly believe that the best intercessor for a person is his work, and that the most successful thing for sinners to intercede with is repentance. God Almighty does not give stones to the one who seeks protection from a sincere person through His mercy, and flees broken by His goodness and generosity.

And when We delivered you, verse 49–50:

(**And when We delivered you from the people of Pharaoh, who were afflicting you with an evil torment, slaughtering your sons and sparing your women, and in that was a great trial from your Lord**. (49) **And when We parted the sea for you, so We saved you, and We drowned the people of Pharaoh while you looked on**. (50))

the language :

The word "al" is taken from the word "al" which is interpreted to mean "returned." Anyone who returns to someone else through lineage, opinion, or belief is from the family of the one to whom it is returned. Then the word "al" was widely used in the people of

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The house of the man from whom they came, until it was customary to specify this meaning.. Rather, it is not said the family of so-and-so unless this so-and-so has a status and status, unlike the family, for it is more general than that.. What is meant by

the family of Pharaoh here are his followers who used to torture the Israelites by order of him. Abu Hayyan Al-Andalusi said in his great interpretation of Al-Bahr Al-Muhit: "Pharaoh had neither a son, nor a daughter, nor a paternal uncle, nor a male relative." I do not know the evidence he relied on for saying this.

And Pharaoh was a title for the king of Egypt in that era, like Chosroes of Persia, Caesar of the Romans, Negus of Abyssinia, Taba' of Yemen, and Khaqan of the Turks. These royal titles became in the news of Kan, praise be to God, and the meaning of affliction is selection and testing with what benefits or harms. The Almighty said: (**And We tested them with good deeds and evil deeds so that they might return**.) Al-A'raf 167».

Parsing:

Pharaoh was forbidden from pronouncing the literal and the foreign, and bad torment is an absolute subject, because the meaning is: they will harm you, they will torture you.

Meaning:

After God Almighty reminded the Children of Israel of His blessings upon them in general, He reminded them of them in detail, and the first of these blessings that He referred to was their salvation from Pharaoh and his followers, who made the Jews taste the most severe torment. God Almighty explained this torment by saying: (**They slaughter your sons and spare your women**.) That is, they kill the males of your lineage, and keep the females alive to take them as servants (1) ..

_____

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(1) The author of Majma' al-Bayan said: Pharaoh saw in his dream something that frightened and disturbed him, and that magicians interpreted the dream for him of a boy from the children of Israel killing him, and for this reason Pharaoh did what he did to the Israelites.. This is permissible in itself, but there is no evidence to rely on.

Moreover, the Egyptians used to force the Jews to cut and transport stones, dig canals, and other hard work.

The speech came to the Jews who were contemporary with Muhammad (PBUH) because they followed the religion of their ancestors, and were satisfied with their work, and whoever loved the work of a people would participate in it with them.

(**And in that is a great trial from your Lord**.) That is, God Almighty has tested you - O Children of Israel - in both good times and bad times, so that you may know: Do you strive and be patient in jihad with the patience of honorable people in the first, and are grateful for the second, or do you submit and surrender in hardship, and disbelieve and transgress in prosperity, like every mean coward.

It is worth noting that God Almighty does not test His servant to know what he is like... No, He knows every being before it comes to be... But He tests the servant, to establish evidence against him, as there is no claim for someone who has no evidence, even if the person being claimed is proven in the knowledge of God Almighty.

God Almighty referred to the second blessing upon the Children of Israel by saying: (**And when We divided the sea for you**, **so We saved you**, **and We drowned the people of Pharaoh**.) That is, We separated the sea and made it twelve paths

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

according to the number of tribes, and the "ba" is from (bkum) for causation, meaning because of you, and the tribe is the offspring of the son, and the tribes are from the children of Israel, clans from the descendants of Jacob.

In conclusion, the Jews were extremely weak and humiliated, and their opponent was extremely powerful and proud, so God reversed the verse at the hands of His Prophet Moses (peace be upon him), so they became the dear ones, and their opponent was humiliated, and they saw (**And you watch**) The humiliation of those who exaggerated in their humiliation, and the destruction of those who tried to destroy them, and with this the proof was binding on them, and they were obliged to learn and take heed and not treat others the way others treated them.

How similar is the treatment of the Jews today towards the Arabs of Palestine to the treatment of the Pharaohs to the Jews before.. The verse will be reversed, and the cycle will inevitably revolve around the Jews as it revolved around Pharaoh, and upon them in the hands of Nassar and the Romans.. Falsehood has a cycle, then it fades away.. The most amazing thing about man is that he falls into adversity, and if God saves him from it, he is tyrannical and transgressing, and forgets everything.

Many interpreters said: The sea mentioned is Bahr al-Qalzam, meaning the Red Sea.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And when We promised Moses, **verses 51–53**:

(**And when We appointed with Moses forty nights**, **then you took the calf after him**, **and you were wrongdoers**. (**51**) **Then We pardoned you after that**, **that you might** (**52**) **And when We gave Moses the Scripture and the Criterion**, **perhaps you will be guided**. (**53**)).

the language :

The source of "waadna" is the interaction, that is, the interaction between two people, as if they promised to meet in a specific place, and the reason for the interaction - here - is that God Almighty promised Moses the revelation, and Moses (peace be upon him) promised God the coming... As for the promise, it is the source of a promise, and it is from one party, and it is correct to use "waadna" in the meaning of our promise.

The word Musa refers to the steel instrument with which hair is shaved, and it is masculine and feminine, and the plural is mawas and mowasat, and in this sense it is Arabic, not foreign. As for the word Musa, which is meant by Ibn Imran (peace be upon him), it is foreign, not Arabic, composed of two words in the Coptic language, which are (mo) the name of water and (si) the name of trees.. and in the Hebrew language (she)... and the meaning of Moses is tree water. .. As for the reason why Moses was called "tree water," it is - according to what was stated in Majma' al-Bayan - that the maids of Asiya, Pharaoh's wife, went out to wash with tree water, and they found the coffin in which Moses was located by the tree water, so they took it with them.. The criterion is what separates two things, and what is meant here is the one that separates between truth and falsehood.

Parsing:

What comes to the understanding at first glance is that (forty) is an adverb in the object... but it is not so... because the parsing follows the correctness of the meaning, even if (forty) is the object.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It is necessary for the multiplicity of the promise from God to Moses to be multiplied by the multiplicity of nights, because the promise is the agent of the nights.. It is known that God Almighty did not issue to Moses except one temporary promise for the expiration of forty nights, and therefore the deleted word expiration becomes the second object of our promise, and after deleting it, (forty) was given its place, and its parsing was expressed, just as it says: Today is the third of the month, that is, the completion of the three, because one is not All three. A night of distinction.

Meaning:

After God destroyed Pharaoh and those with him, the Israelites breathed a sigh of relief and returned to Egypt in safety, as in the council. The Torah had not yet been revealed to Moses, so they asked him to bring them a book from their Lord. So God promised him that the Torah would be revealed to him, and set a time for him. Moses said to them: Indeed, my Lord promised me a book, in which was an explanation of what you must do. So they left it, and He set for them a time for forty nights. These nights - according to what has been said - are Dhu al-Qa'dah and the ten days of Dhu al-Hijjah.

And Moses went to his Lord to bring the Book to his people, and he appointed his brother Aaron as successor over them, and before the promised appointed time had passed for his absence, they worshiped the calf instead of God, and thereby wronged themselves, and this is the apparent meaning of His Almighty saying: (**And when We appointed with Moses forty nights**, **then you took the calf after him**, **and you were wrongdoers**.).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

After Moses returned to his people, they repented of their polytheism and returned to their Lord, so God accepted their repentance. This is a third blessing from God upon them, to which the verse referred: (**Then We pardoned you after that**.).

As for the fourth blessing, it is the Book of God: (**And when We gave Moses the Scripture and the Criterion**, **that you might be guided**.). This book is the comprehensive Torah that explains truth and falsehood, and what is permissible and what is forbidden. As for Al-Furqan's attachment to the Book, it is under the heading of attaching the attribute to what is described, as the Almighty says in verse 48 of the Prophets: (**And We gave Moses and Aaron the Criterion**, **as a light and a reminder for the righteous**.).

In short, God Almighty reminded the Israelites in the previous verses of four blessings:

Saving them from slaughtering their children and keeping women alive, then Pharaoh's destruction, then pardoning them, then giving Moses the Torah. One of the best things I have read in this section - and I am tracking the 17 interpretations that I have - is what Abu Hayyan Al-Andalusi said in his interpretation of Al-Bahr Al-Muhit: "Look at the beauty of these chapters, which are arranged like pearls in their wires, and blossoms in their spheres. Each chapter of them - that is, of blessings - was concluded with an occasion, and at the height of his eloquence he rose to the highest positions, coming from God through the tongue of Muhammad, his trustee, without him having previously recited a book. And he did not write with his right hand."

TAFSIR MUSHAF FATIMA AL-EHA- SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

Abu Hayyan indicates by this that these successive and regular images are among the miracles of Muhammad, because he told them without learning... May God have mercy on the predecessors and forgive them, and reward them with blessings and gifts, for they did not see a phenomenon from which they could smell support for this religion and its most noble prophet, but they extended their necks to it with eagerness and longing, and they hastened to explain and detail it, extract and demonstrate it, so where are we, the scholars of this time who are struggling? On the world, and we see no concern except the concern of ourselves, and no problem except the problem of our children.. Where are we among those greats who sacrificed everything for the sake of honoring Islam and the Prophet of Islam? May God pardon them and raise them and all those who served the religion to the highest levels.

And when Moses said verses 54–57:

(**And when Moses said to his people**, "**O my people**, **you have wronged yourselves by adopting the calf**, **so repent to your Creator and kill yourselves**. **That will be better for you**." (54) **And when you said**, "**O Moses**, **we will not believe in you until we see God plainly**." **Then the thunderbolt overtook you**. **And you watch** (55) **Then We resurrected you after your death that you might be grateful** (56) **And We shaded you**.

(57) **And We have sent down to you manna and quails**. **Eat of the good things We have provided for you**, **and they have not wronged Us**, **but they wrong themselves**. (57)).

the language :

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Creator is the Creator, manna is a sticky substance resembling honey, quail is a well-known bird, and clouds are a singular genus noun, cloud, so the ta is singular, not feminine, just like doves and doves.

Parsing:

O my people, a caller added to the speaker's yā', then the ya' was deleted, and it was replaced with a kasra, and the loudness of the standing position is the absolute object, and eat is an imperative verb, and the sentence is in the accusative case of an omitted verb, its appreciation is: we said, "eat."

Meaning:

(**And when Moses said to his people**, "**O my people**, **you have wronged yourselves by adopting the calf**, **so repent to your Creator**.") .. Every meaning that precedes understanding by simply hearing the word does not require interpretation, rather interpreting and explaining it is a form of curiosity.. and this verse is from this section.

(**So kill yourselves**) .. Murder is evident in the taking of a soul, and there is no reason to dismiss it and interpret it as going against one's desires, humiliating the soul by confessing guilt and sin, or emphasizing and exaggerating in obedience to God - as it was said - and what is meant by souls here is some of them, that is, to kill one another, so the innocent among you who has not apostatized from his religion by worshiping the calf will undertake to kill the one who has apostatized from his religion, just as the Almighty says: (**So when you enter houses**, **greet yourselves**.). That is, let each of you greet one another, as he said: (**And do not blame yourselves**). That is, do not backbite one another.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Al-Tabarsi said in his collection - from the Imamiyyah - and Al-Razi in his Tafsir Al-Kabir - from the Sunnah, that they said: God Almighty made their repentance the same as killing, such that repentance is not complete, and does not occur except by killing the soul, not that they repent first, then they kill themselves after repentance.

This ruling has its counterparts in Islamic law, where murder is considered a punishment for the crime of apostasy.

The verses go on to enumerate the disadvantages of the Israelites: (**And when you said**, "**O Moses**, **we will not believe in you until we see God clearly**."). When Moses came to them with the Torah, a group of them said to him: We will not believe you that this book is from God, until we see God with our own eyes, with no veil between us and Him, and he tells us face to face that he has sent you with this book.

I do not know if those who deny the existence of God in this era are for no reason other than because they did not see Him openly. I do not know: Did these people base their denial on the disbelief and stubbornness of those Israelites?

The Jews said to Moses: We will not believe until we see God openly. And those who said in this era said: There is no existence except what we see with the eyes, touch with the hand, smell with the nose, and eat with the mouth. Thus, history repeats the image of arrogance and opposition to the truth in every generation.

(**Then the thunderbolt caught you while you were watching**.). That is, a torment from heaven surrounded those who said to Moses: We will not believe until

TAFSIR MUSHAF FATIMA ALEHASALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

we see God, and He destroyed them in front of their companions who did not stubbornly ask the same.

(**Then We resurrected you after your death that you may be grateful**.). Some commentators, including Sheikh Muhammad Abduh, said, as in Tafsir Al-Manar, they said: God Almighty did not return them to this life again after the thunderbolt took them, and that what was meant by sending them was to increase the number of offspring among them.

Others said: No, the verse is on the surface of its meaning, and that those who were returned were those who were taken by the lightning bolt itself... and this is the truth, as one must stop at the apparent meaning except with the reason that necessitates the interpretation, and there is no reason as long as the return is possible in the eyes of reason, and something similar happened to Uzair, as verse 259 of Surat Al-Baqarah indicates: (**So God caused him to die for a hundred years**, **then resurrected him**.). It is obvious that what happened is not impossible.

It should be noted that what is meant by the Almighty's saying: (**Then the thunderbolt took you**) And his saying, "We have sent you," is meant by those who were in the era of Moses (peace be upon him) who said to him: (**Until we see God clearly**) The speech does not include Moses, nor those to whom he did not say that.. And it is better that it does not include the reality of the Jews who were in the era of Muhammad (PBUH). Rather, the speech was directed at them in a permissible and broad usage, given that they are descendants of those who said: Until we see God openly.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**We shaded you with clouds and sent down to you manna and quails**.). This happened when the Israelites left Egypt and were lost in the Sinai desert, where there was no building or construction. They complained to Moses about the heat of the sun, so God blessed them with clouds that shaded them and protected them from the migratory heat. He also bestowed upon them manna and quails, which they ate in addition to whatever food was available to them. It comes in the interpretation of verse 60 that water gushes out for them from the stone that Moses struck with his staff.

What is strange is the matter of some commentators, as he explains on his own what God has been silent about explaining and explaining, and he counts the number of those who killed themselves to repent from worshiping the calf, counting them as seventy thousand people, just as he counted the number of those who were taken by the lightning bolt as seventy men. As for the manna, each individual has a saa', and as for the quails, they used to descend from the sky hot and steam rising from them, and so on that there is no conclusive or speculative text that indicates. And it is far away and does not come close.. It has been proven from the Greatest Messenger (PBUH): God is silent about things that He did not keep silent about out of forgetfulness, so do not burden them as a mercy from God to you.

In Nahj al–Balagha:

God has imposed obligations upon you, so do not neglect them. He has set limits for you, so do not transgress them. He has forbidden you from certain things, so do not violate them. He has remained silent about certain things, and He has not left them forgotten, so do not neglect them.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**They did not wrong us**, **but they were wronging themselves**.). Denying oppression from God, Glory be to Him, is just like denying a child and a partner from Him in the sense of negativity by the absence of the subject, as the logicians put it, because proof is impossible with reason.. It is similar to what you said about a single person: He has no children, and about someone who is ignorant of the Arabic language has not compiled a dictionary of it.. As for the injustice of the Jews to themselves by their philosophy, and their denial of the blessings of God, Whose obedience to those who obey does not benefit Him, nor

The disobedience of the one who disobeys harms him, but the benefit of obedience goes to the obedient, and the harm of disobedience goes to the disobedient.. The Commander of the Faithful Ali (peace be upon him) said: O son of Adam, if you see your Lord continuing His blessings upon you, and you disobey Him, then beware of Him.

In brief, these verses included reference to the Israelites' worship of the calf, their repentance by killing themselves, their request to see God, their destruction and resurrection, the clouds shading them, and their feeding of manna and quails. We will present the story of Moses with the Israelites in Surah Al-Ma'idah, God willing, where God related their words to His Word and His deliverer: (**So go**, **you and your Lord**, **and fight**. **Here we will sit**.) It is a word that expresses the malice and meanness of the Jews in the most accurate way, and the first to discover this meanness and malice are the Pharaohs, who slaughtered the sons and spared the women.

God's vision:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As it says in the noble verse: (**Until we see God clearly**) We point out the existing dispute between the people of Islamic schools of thought and its sects regarding the issue of reason: Does it permit or forbid seeing God with the sight?

The Ash'aris and Sunnis said: Seeing God with the sight is permissible with reason, because He exists, and everything that exists can be seen.

The Imamis and Mu'tazilites said: Visual sighting of God is not permissible in any state, neither religious nor worldly, because He is not a body, nor a state in a body, nor in a direction.

And after they prohibited seeing with reason, they interpreted the verses that apparently indicate the permissibility of seeing, they interpreted it as meaning seeing with reason and insight, not with eyes and sight, and with the truths of faith, not with the limbs of the body, in the words of the great famous philosopher Muhammad bin Ibrahim Al-Shirazi, known as Mulla Sadra, and the chest of the deified.

Among what Mulla Sadra used as evidence for the absence of vision is his saying: "Sensing a thing is a positive state of the sensing essence, in comparison to the tangible and positive substance, so assuming that which has no position is tangible, is like assuming that which has no direction is in a direction."

What he means by saying this - as I see it - is that the eye does not see a thing except under two conditions: the first is that it is capable of seeing, the second is that the thing is worthy of being seen with the eye... and this is something self-evident, so if the eye loses the capacity to see, or if the thing is not qualified to be seen with the

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

eye, the vision ceases forcibly… and the eye is too small and despicable to see the one, holy Self, just as He, the Most High, is too great to see with the eye.

My mind moved, as I read the words of this great man, to the English philosopher John Locke, who believed in critical realism, the summary of which is that a thing has primary characteristics that are fixed in reality and are not separated from it at all, whether there is someone who perceives them or not, such as the constituent elements that make up the thing. It also has secondary, relative characteristics that do not exist independently of the entity that senses and perceives it, such as color, sound, and taste. Color is not a characteristic of the thing as it appears, but rather a characteristic of the thing as it appears. According to scientists, it is special light waves between an object and the eye, and also sound is air waves, and taste would not exist if it were not for the mouth, and from here it varies depending on the taster's health and illness… In short, there is no color without the eye, no sound without the ear, and no taste without the mouth. There is no doubt that the light of God Almighty overpowers light waves and other things, and if these waves are absent, vision is lost.

And when We said, Enter verse 58–59:

(**And when We said, "Enter this town, and eat from it wherever you wish, plentiful, and enter the gate prostrate, and say, 'Forbearance.' We will forgive you your sins, and We will increase. The doers of good.** (58) **But the wrongdoers changed a word other than what was said to them, so We sent down on the wrongdoers a punishment from heaven because they were defiantly disobedient.** (59))

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the language :

The village has two meanings in the language: the place where people gather, i.e. a place that is not specific to land or sea, and the second meaning is the dwelling of ants, and thus the city is one of the true meanings of the village, but its use is widespread in the small country, so this meaning prevails over other meanings, so that when the word "village" is used, it is customarily understood only as the small country.. It was said: What is meant by the village here is the Holy House. The meaning of humiliation is to descend and descend, and the meaning of prostration is to place the forehead on the ground, and what is meant here is its figurative meaning, which is submission and humility, because it is impossible for them to enter the door with their forehead on the ground, so it is necessary to carry on humility, and to disgrace is to break the filthy thing, and what is meant here is torment.

Parsing:

The village is a conjunction of this statement, and ragda is a substitute for the absolute object, i.e. they ate freely, and they prostrated is an adverb from the waw of the group in enter, and it is an infinitive in the sense of the active participle, as just in the sense of fair, and a predicate of a deleted subject, and the appreciation is our question or our command is a hit, just like "beautiful patience," meaning our condition is beautiful patience, knowing that the accusative is also permissible.

Meaning:

(**And when We said**, "**Enter this town**, **and eat from it wherever you wish**, **plentiful**."). The author of Al-Bayan Complex said: "The commentators have

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

unanimously agreed that what is meant by the village here is the Holy House, and this is supported by the Almighty's saying in another place: Enter the Holy Land."

(**And enter the gate prostrating**) That is, enter with bowed heads, submissive and submissive to God, and in Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi: "The door is one of the doors of Jerusalem, and it is called Bab Hatta. (This Andalusian scholar died in the year 754 AH).

(**And they said it is a humiliation**). After God Almighty commanded them to enter with submission and reverence, He also commanded them to associate humility with words of supplication and humility, such as: We ask God for forgiveness and ask Him for repentance, so that there is agreement and harmony between words and actions, just as you say in your bowing: "Glory be to my Lord, the Great." And in your prostration: "Glory be to my Lord, the Most High."

It is not necessary for them to utter the word "hitta" specifically and as a form of worship, as many commentators have said, nor for what is meant by "hitta" to be an action that erases sins, as in the interpretation of Al-Manar, quoting Muhammad Abduh, where he said: God did not assign them to pronounce it, since nothing is easier for a person than it.

It is noted that God has entrusted His servants with speech and pronunciation in prayer, in the acts of Hajj, in enjoining good deeds, returning greetings, performing martyrdom, and even in pronouncing the letters from their articulations in some cases.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Then the wrongdoers changed a word other than what was said to them**.). That is, they were ordered to say what would merit pardon, pardon, and reward, but they disobeyed and said what would merit reprimand and punishment.

It has caught my attention that some of the great commentators, including the two philosophers: Al-Razi and Mulla Sadra, have addressed here the issue of determining the wording of supplications and narrated supplications, and whether it is necessary to strictly limit them literally, or is it permissible to replace one word with another while preserving the meaning, and they did not address it, and they explain his saying: (**So he replaced those who did wrong**) To those who have used religion as a commodity for gain and profit, knowing that these people are trustees of God's religion, and that they have betrayed the trust and distorted the verses and narrations, just as the Israelis did.

(**So We sent down upon those who wronged a punishment from heaven**.). It has been previously mentioned that what is meant by torment is torment... God Almighty has remained silent about the type of torment and its reality, and has not made it clear to us: Is it the plague, as some have said, or snow as others have said? He is also silent about the number of those who perished in this torment: Are they seventy thousand, or more, or less? Regarding the duration and duration of the torment: Is it an hour or a day? Therefore, we remain silent about what God is silent about, and we do not take the trouble to explain it as others do, relying on a weak saying, or an abandoned narration.

TAFSIR MUSHAF FATIMA ALEHASSALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And when Moses asked for rain, **verse 60**:

(**And when Moses asked for water for his people**, **We said**, "**Strike the stone with your staff**," **and twelve springs gushed from it**. **Every people knew their drinking-place**. **Eat and drink**. **of God's provision**, **and do not spread corruption on earth**, **spreading corruption**. (**60**)

the language :

Rainfall is a request for water, and explosion and effusion have the same meaning, because God used them in one story, and a drink is a place of drinking, just as food is a place of eating, and a dwelling is a place of dwelling. Al-Athi was said to mean exceeding the limit in everything, but then it was widely used in corruption, so it prevailed over all other individuals.

Parsing:

Twelve two words were placed in the status of one word. The chest was expressed in the place of the alif in the nominative case, and the yaa was in the genitive and accusative case, and the sacrum was built in because it had the status of the two nuns, so the grammarians said, and we have two eyes of distinction.

Meaning:

(**And when Moses asked for water for his people**). There is no interpretation in this verse, as what is meant by it is the same meaning that comes to understanding from its apparent meaning, and Al-Razi said: "The majority of commentators are unanimously agreed that this happened in the wilderness," that is, the Sinai desert. Whatever it was, God Almighty, after He shaded them with clouds and fed them with manna and quails, also gave them water to drink, so He made twelve springs for

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

them according to the size of their clans, so each clan was allocated a particular one so that no They quarrel and dispute over water.

On capitalism and socialism:

Shade, food, and drink were provided to the children of Israel without cost or hardship. There is no rich and poor, no hungry and gluttonous, no toiling and affluent, no ownership of the means of production, no unfairness in distribution, no from each according to his ability, and to each according to his work, absolutely nothing but equality in living, without compensation in the form of money, work, or anything else. (1).

This is the first and last people to be happy with this type of life, in addition to unity in language, culture, and history. We will prove that God treated this people in a special way, to the exclusion of all people.

If there was no economic or national reason for quarreling and strife, nor for crime and corruption, then why did they become corrupt and rebel against the trustworthy advisor Musa bin Imran (peace be upon him)? How did they get tired of the life of equal wealth and say: We will never be patient with it, and we want to seek help from one another? And they responded to successive blessings with disbelief and disobedience?

All or most of the socialists said: Capitalism is the mother of vices and misery, and socialism is the source of virtues and contentment. The capitalists said: What is important is harmony in mentality and spiritual qualities.

Hitler said: Nothing at all except the Aryan race.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

But most of Hitler's enemies were Aryans like him, and thus his theory claimed his life, humiliated the people of Germany, destroyed millions of other peoples, and destroyed cities, capitals, and the facilities of civilization and civilization.

As for the capitalist countries, the competition between them has reached its peak, and the dispute between Moscow and Beijing has cut off all hope for reconciliation and harmony, and before that the Stalinist-Tito dispute.

There are strange and mysterious powers in man that have exceeded counting and statistics, as for the circumstances

---

(1) It is funny what is mentioned in some interpretations that the young child among them used to wear the garment according to the size of his body, and as the child grew, the garment automatically increased in length and width in proportion to the same amount without increase or decrease.. This may be possible in itself, but there is no evidence for it.

That which surrounds him from the outside is more and more plentiful, and whoever tries to count this or that has sought the impossible, and each of them has its effect and its work, and the human being is with them all, ebbing and flowing, so limiting influences to matter alone, just as limiting them to spiritual forces, or to race...all is false and incorrect. Yes, poverty is a strong motive for vice and sin, and perhaps it is the strongest motive of all, so Ali, the Commander of the Faithful (peace be upon him), said: Poverty is almost like blasphemy.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

But if a person gets what he needs in his life, he will not achieve tranquility and stability unless he believes in human principles, compatible with his behavior, and relies on a sound religion that protects him from sins and misdeeds. (1).

Something from nothing:

She asks: How did the eyes flow from a stone that a person holds in his hand? Is the impossible possible? Is there a bit of nothing, or a lot of a little? A person digs thousands of meters in the ground, and yet water does not come out if it is not present in the place of digging. So how did water spring from a stone with no spring or traces of water?

The answer: There is no explanation from science or nature for this at all. There is no explanation except by miracles and supernatural customs, or by His Almighty God's saying: Be and it is, just like the parting of the sea, and its waters standing still like mountains, and the descent of manna and quails from the sky, and He made fire coolness and peace upon Abraham, and the birth of Jesus without spot, and His resurrection of the dead, and His creation of birds from clay, and so on.. So whoever believes in God and His destiny is due to His destiny. He is convinced and satisfied with this, and whoever denies and is stubborn, there is no talk about the branch after he denies the origin.. And I am certain that those who demand a scientific and accurate explanation for everything, these people have passed in their lives

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) In the year 1936, Edwards VIII abdicated the throne of the British Empire, over whose rule the sun never set at that time. He abdicated the throne for the sake of a woman, named Wallis, who had been married before him twice and divorced, and he preferred to live with her as a homeless person, moving from country to country

in search of work. There is no stronger argument than this incident for a mistake than restricting all the motives to the article.

There are many events for which they cannot find an explanation in anything except in the unseen and the will of God...but they do not feel.

It is worth mentioning here that Mulla Sadra, the great philosopher, who preceded his time by hundreds of years, when there were no tools or laboratories, said in what he said when interpreting this verse, literally: "The substance of the elements is capable of being formed from it in an infinite form in succession, so it is possible for some parts of the stone to turn into water."

The place of evidence that must be taken into account is his definitive statement: "It is possible for some parts of the stone to become water." This refers to the confirmation of the theory of evolution that he discovered and guided by three centuries before Darwin (1) However, Darwin limited the theory to organic organs only... As for the Sadr of the theologians, he generalized it to all creatures, even inanimate objects, as you saw from the possibility of the transformation of stone into water... And how many discoveries this great man has! If he had been a Westerner, Inshateen would not have been more famous and well-known, but Inshateen is a Westerner, and even a Jew... and Mullah Sadra is an Easterner, even a Shiite as well.

This great man pioneered the theory of evolution in its broadest sense, and this theory increased his faith in his belief in God and the Last Day. Because of its discovery, he added new evidence for the existence of God that none of the masters of divine philosophy had preceded him to, until he was rightly called the master of theists. He came as conclusive proof of the ignorance of Gladstone and millions of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

his followers in his claim: "The existence of God as the Creator of this universe has ended with the theory of evolution." On the contrary, the opposite is true.

And remember, O Moses, verse 61:

(**And when you said, "O Moses, we will never be able to endure one kind of food, so call upon your Lord to produce for us of what the earth grows of its herbs, its cucumbers, its garlic, and its lentils." And its onions**

---

(1) Mullah Sadra was one of the greats of the sixteenth century AD, and he was Darwin in the late nineteenth century.

He said, "Will you exchange what is worse for what is better?" Go down to Egypt, for you will get what you asked for. Humiliation, poverty, and an epidemic have been struck upon them. (61) With the wrath of God. That is because they disbelieved in the verses of God and killed the prophets unjustly. This is because they disobeyed and transgressed. (61)).

the language :

Herbs are a plant that has no stems, like mint and leeks, and cucumbers are a well-known type of cucumber, and fum is wheat, and the lowest is the closest, and what is meant here is the vile one, and Egypt is a large country, and it was struck, that is, it was imposed.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The present tense is produced as an answer to the verb of the command, which is "he called," and that is a subject and it tells him that they were, and the same is true of what they disobeyed.

Meaning:

(**And when you said**, "**O Moses**, **we will never be patient with one food**."). That is, what your ancestors said to Moses while they were in the wilderness, where they were tired of continuing to eat manna and quail, and looked forward to their first life in Egypt.

There is no sin in this request, for every human being asks for variety in food, because it stimulates lust and the desire for abundance, and God Almighty has made lawful the good things of provision for His servants... Accordingly, the verse was not intended to criticize, but rather to amaze them at their abandonment of the livelihood that is attainable in chastity and purity, and their demand for a livelihood that is attainable only through toil and diligence.

(**He said**, "**Will you exchange what is better for what is better?**"). The "ba" in this context refers to the best, saying: Do not exchange copper for gold, and it is not permissible to say: Do not exchange gold for copper, and the evidence is this noble verse...but people reflect. In any case, what is important is knowing what is meant and clarity of intent.

(**Go down to Egypt**, **for you will get what you asked for**.). That is, Moses told them that.. It seems that what is meant by Egypt is Egypt, to fulfill this wish for them, because God Almighty did not specify and designate a specific Egypt:. The

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

interpretation of the Holy Qur'an is different from the grammatical explanations used to correct the words of Sibawayh and Naftawayh.

(**And humiliation and poverty were imposed upon them**.). They were distinguished and independent, and their livelihood was abundant, so they refused anything except agriculture, industry, and trade, and all of that calls for competition and wars, which call for failure and the disappearance of the wind.

(**And they kill the prophets unjustly**.). It is obvious that the killing of the prophets can only be done unjustifiably, as if God Almighty wanted to insult them by mentioning the restriction, and that the killing of them was not due to error and suspicion, but rather out of insistence and intent on falsehood and misguidance. There is no heresy if the Jews of Medina insulted Muhammad (PBUH)... because they are an extension of that origin and race.

Indeed, **those who believe and those who are Jews**, **verse 62**:

(**Indeed**, **those who believe**, **and those who are Jews**, **and the Christians**, **and the Sabians – whoever believes in God and the Last Day and does righteousness – they will have their reward with their Lord**, **and there is no fear**. **upon them**, **nor do they grieve** (**62**))

the language:

What is meant by B? (**Calm down**) The Jews are named after Judah, the eldest son of Jacob, and Israel is the name of Jacob himself, and it has been mentioned before. The Christians are the plural, and the masculine singular is Nasran.

TAFSIR MUSHAF FATIMA AL-ZEHRA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The feminine word is Nasranah, as "sakari" is the plural of "sakran" and "drunk," and on the authority of Sibawayh, the singular of "Christians" is only used with the relative ya', so it is said: "Christian" and "Christianity." As for what is attributed to it, it is the town of Nazareth in the land of Palestine. On the authority of Imam Al-Rida (peace be upon him): The Christians were only called by this name because Jesus and his mother Maryam (peace be upon him) were from a village called Nazareth in the Levant. The word "Nazarene" is often used to refer to Jesus Christ (peace be upon him)... The author of Al-Kashshaf said: The "ya" in the word "Christian" and "Christianity" is an exaggeration, and the first is closer.

The Sabians are a people who acknowledge God, the Day of Resurrection, and some prophets, but they believe in the influence of some stars on good and evil, health and sickness, and among them is a sect that resides in Iraq now. The Sabians are taken from the word "sabbat" of the stars, meaning "they rose." The first to worship the planets were the people of Nimrod, to whom Abraham Al-Khalil (peace be upon him) was sent. They are the oldest religions in history.

Parsing:

From the words of God Almighty: (**Whoever believes in God and the Last Day**) Replace some of each of the three types, namely the Jews, the Sabians, and the Christians, and his saying (they will have their reward) is a subject and a predicate, and the sentence is a predicate that, and the fa was inserted into the predicate due to the place of the relative that includes the meaning of the condition, and the fear of the subject and its predicate for them, and the (no) was left out of the action due to the place of repetition.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Concerning the meaning of this verse, there are opinions that some commentators have limited to eight, and the most correct of them are two statements:

The first: The purpose of the verse is to show, Glory be to Him, that He does not care about names at all, whether they are of a Muslim, a believer, a Jew, a Sabian, or a Christian, because words as they are do not harm or benefit, and they do not put or nominate, but what is important to him is

God is the correct belief and good deeds. The meaning of the verse is what was mentioned in the reports that God does not look at images, but rather looks at deeds.

There is no doubt that this meaning is correct in itself, but the wording does not give it explicitly.. Some have been accustomed to flattering people of other religions, using this verse as evidence that there is no difference between Muslims and others in the sight of God, and He knows with certainty that they deny the prophethood of Muhammad (PBUH). Rather, they invent lies against him, and attribute to him what caused the throne to shake.

The second meaning: that individuals did not realize Muhammad (PBUH), and yet they were guided by the purity of their nature to believe in God, and abandoned forbidden things, such as lying, drinking alcohol, and adultery. Among these people were Qais bin Sa`idah, Zayd bin Amr, Waraqah bin Nawfal, and others, and they are called the Hanifis, as if a questioner was asking about the ruling of these people before God. The verse replied that there is nothing wrong with these people, as well as the Jews, the Sabians, and the Christians who did not know Muhammad (PBUH), in order to learn the details from him. There is no fear for all of them, as long as they

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

believe in God and the Last Day, and do good deeds... and we tend towards this meaning.

You ask: The apparent meaning of this verse is similar to attaining the outcome, because God Almighty says: (**Whoever believes in God and the Last Day**) After saying: Those who have believed, he makes the speech like this: Those who have believed are those of them who have believed, and this is exactly like the saying of someone who says: The Muslims are those of them who have believed, and the risers are those of them who have risen.. So what is the answer?

His answer: This question is addressed only if we express one of the words of God Almighty: (**Whoever believes in God and the Last Day**) ..If we express it as a subject. However, if we make it instead of just the three types, meaning the Jews, the Sabians, and the Christians, then the question falls flat, as the meaning is this: Those who believe in God, other than the Jews, the Sabians, and the Christians, have no fear, and likewise those who believe from these three categories have no fear, so the ruling for all is the same.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL. BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

And We took your covenant, verses 63–66:

(**And when We took a covenant with you and raised above you the Mount: "Take what We have given you firmly and remember what is in it that you may become righteous." (63) Then you turned away after that. Had it not been for the grace of God upon you and His mercy, you would certainly have been among the losers. (64) And you certainly knew those of you who transgressed on the Sabbath, so We said to them, "Be apes, despised." (65) So**

We made it an example for what came before it and what came after it, and an admonition to the righteous. (**66**))

the language :

What is meant by the covenant here is the covenant to abide by and implement the provisions of the Torah, with strength, determination and diligence, and the mountain on which God spoke to Moses (peace be upon him), and the wrongdoer was expelled, and the one who was subjected to terror and punishment.

Parsing:

"Khaseein" is an attribute of apes, and it was said predicate after predicate, "Be a nation," and it was said a case, and the "lam" in "Qadd" is the lam of emphasis, and it is also called the "lam of the beginning" and the pronoun, and it is the "h" of the one we made it referring to the distorted nation, because the appreciation is "be a nation," and the noun is the second object of "to make."

Meaning:

(**And when we took your covenant**). That is, we took the covenant from your ancestors to act according to the Torah, and when they broke it, God raised the mountain above them and said: Act according to what is in it, otherwise this will be dropped.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The mountain was upon you, so they submitted and repented, and the mountain remained in its place, but they returned to rebellion and disobedience.

If this was the case with the Jews during the era of Al-Kalim (peace be upon him), and they witnessed with their own eyes the supernatural things they witnessed, and there is no stronger and more eloquent argument than the eyes, then it is no wonder that the Jews of Medina denied the prophecy of Muhammad (peace be upon them), and broke the covenant and covenant concluded between him and them. See the paragraph "Muhammad and the Jews of Medina" when interpreting the verse: (**O Children of Israel**, **remember My blessing**).

(**Had it not been for God's grace and mercy upon you**). That is, if it were not for God's kindness and grace in granting you respite, torment would have befallen you in this world before the hereafter. Mullah Sadr said:

"This verse is one of the most hopeful verses, and the most powerful, indicative of His mercy and His forgiving of the sins of His disobedient servants, because His saying: If God had not favored you after enumerating their evils of worshiping the calf, denying bliss, denying the prophets and killing them, breaking the confirmed covenant, and other things indicate the perfection of His compassion and pardon."

Then Mulla Sadr reported on the authority of Al-Qaffal what can be summed up that after God Almighty removed from them the torment of the mountain, they distorted the Torah, openly committed sins, and disobeyed Moses, and received every kind of harm from them, and God Almighty rewarded them in this world, so that they might be considered, to the point that He caused the earth to eclipse some of them, and burned others with fire, and they were punished with the plague... All of this, and other things are stipulated in their Torahs, which they acknowledge. With it, which is now within the reach of every seeker and wisher... Then the successors did what the predecessors had done in terms of crimes, so they disbelieved in Jesus Christ (peace be upon him), and determined to kill him... So it is not

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

surprising that they denied what Muhammad (peace be upon him) brought, and their denial of his truth.

(**And you knew those of you who transgressed on the Sabbath**). God Almighty commanded them to leave work on the Sabbath, and forbade them from fishing on it. The whales were gathering on this day, safe and secure, but three of the Jews deceived and misrepresented. They trapped the whales on the Sabbath and confined them in a place that they could not pass, and they took them on Sunday, and they said: God forbade the hunting of whales on this day, and did not forbid their confinement, and there is a far difference between confinement and hunting.

This quackery and fraud reminds me of the hypocrisy of religious and patriotic professionals who manipulate words and distort facts in order to trap some gullible people in their nets. It is funny that some of the sheikhs wrote a special book on legal tricks, so much so that God is a small child hidden from the camouflage, and does not know the truthful ones from the liars. And if God does not turn these people into despicable apes in this life, as He did to the Jews. He accepted that He will gather them tomorrow in the form of dogs, monkeys, and pigs. And if the liars are not transformed now outwardly, then they are distorted inwardly. There is no stronger argument than the actions that indicate the transformation of their souls.

(**So We said to them**, "**Be apes**, **despised**."). The commentators differed: Was the transformation of the Jews who transgressed on the Sabbath a real transformation, such that their bodies and images became like monkeys, or was the transformation in nature, not in the body, just like: God's seal on their hearts, and a counterpart like a donkey carrying books?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Most commentators went to the first, and that the transformation was a reality, in accordance with the apparent meaning of which there is no need to interpret it, and to divert it from its meaning, because the transformation of a form into another form is permissible by reason, so if a verse or narration is proven to have occurred, we accept it according to its apparent meaning, since there is no need for interpretation.

A few of them, Mujahid in the past, and Sheikh Muhammad Abduh in the hadith, went to the second, and that the transformation was in the soul, not in the body. Sheikh Abduh said, as in Tafsir Al-Maraghi: "God does not transform every disobedient person, taking him out of the human race, since it is not part of His law in His creation... And God's law is one, so He treats the present centuries in the same way as He treated the past centuries."

We tend towards what the majority of scholars and commentators hold, and that metamorphosis was a reality, not a metaphor. As for Abduh's statement, it is true in itself, as a general principle and a universal rule, but this rule has exceptions, called for by divine wisdom, such as miracles and the like miracles. And God's dealings with the children of Israel in that era are among these exceptions, as is clear from the following paragraph:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

There is no comparison with the Jews:

Whoever carefully examines the verses of the Wise Qur'an that were revealed about the Israelites in particular, and those who were among them during the time of Moses the Kaleem (peace be upon him) in particular, that whoever extrapolates these verses will come out with a result as clear as the sun, which is that God Almighty has treated them in a way that is unlike anything, and nothing that is known and familiar

is similar to it... and it is not far-fetched for the Almighty to say: (**And I have favored you over the worlds**») Referring to this special treatment.

God liberated them from the yoke of Pharaoh and his tyranny by the parting of the sea, not by struggle and sacrifice. He fed them manna and quails, and gave them water to drink miraculously, not by toil and work. He raised the mountain above them so that they would obey and listen, and revived their murdered, to show them what was hidden about the murderer's matter. All of this, and so on, indicates clear and clear evidence that the problems of the Jews in that era were not solved in a natural and familiar way. Rather, they did not think. They themselves are at work to solve it... Whenever they encounter a problem, they say: O Moses, pray for us, your Lord does and leaves... And Moses used to pray, and God responds.

Thus, it becomes clear to us that comparing all generations to the Israeli generation at that time is misplaced, and that the saying of Sheikh Muhammad Abduh: "God treats the present centuries with the same example as the past centuries" is true for all people except for those people. (1).

It also becomes clear that God intended, by raising the mountain, to force them to hate them and force them to adopt what is in the Torah, and the saying of Sayyed Tabatabai in the book Al-Mizan: "Raising the mountain does not indicate refuge or coercion, because there is no coercion in religion." This saying is far from reality with regard to the people of Moses, whom God treated in a way that was far from controls and rules.

As for divine wisdom, I have no source to rely on to know it. The secret may lie

---

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(1) The Qur'an and the Bible have labeled the Jews as enemies of humanity, and their history bears witness to this fact. For this reason, they are keen to emphasize that there is no difference between nationalities or between religions. To this end, they wrote books, established institutes, broadcast propaganda, and established associations, including the International Masonic Association, to which they gave the guise of humanity.

In that God Almighty wanted to give an example from those Jews that life is not good and sweet except through toil and struggle against nature, and through it alone truths are discovered, secrets are known, and humanity rises to the levels of sophistication and civilization. If man lived in dependence, and on a table descended from heaven, he would not be distinguished in any way from an animal tied to a feeder, and he would not need reason and understanding... Dependency is stagnation and death, and jihad is vitality. Activity, whatever it may be, the history of the Jews in general is closely related to the history of those Israelites who were during the time of Moses, as they are the oldest elements, and the direct origin of the lineage of the Jews who existed after them.

On the occasion of talking about the Jews, we refer to a group of Zionists residing in America, specifically in the neighborhood known as (Brooklyn) in New York, and the name of this group is: "The Jehovah's Witnesses Group." Its first and last goal is to spread chaos and incite religious strife in all countries of the world, especially the Arab world, and predict the world's annihilation. This group publishes many pamphlets and books in all languages, with colorful covers, much of which has leaked. From it to our country, it also publishes a magazine called The Watchtower, and among the books it published is a book about criticizing Muhammad (PBUH)

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and the Qur'an, and the name of this book is "Has Religion Served Humanity?" and the book "Let God Be True," the book "The Divine System of Ages," "The Truth Will Set You Free," "Reconciliation," and "Millions of Those Who Are Alive Will Never Die." This book was printed in Beirut.

The Cairo government discovered some members of the Jehovah's Witnesses group, who were holding secret meetings, so it arrested them and began putting them on trial in the fourth month of 1967.

Among the teachings of this group is that there was a long and bitter struggle between God and Satan that lasted sixty centuries. Then God withdrew and handed over the helm of government and administration to Satan, who acted as he wished, because Satan kept God alone and unique, with no one with him except the nation of Israel. For this reason, God said to Satan: Take the people, all the people, and leave this nation to me. Thus, the agreement was made between God and Satan. But the verse will be reversed in the end, because the nation of Israel will possess The Nile to the Euphrates, and the prophets will emerge from their graves.

They hold the highest positions in the State of Israel, and thus the entire world submits to this state, Satan fails, and the Most Merciful triumphs. This group has supporters and agents in Beirut, Amman, Baghdad, Damascus, Cairo, Saudi Arabia, and Morocco. (1).

The purpose of this reference is to draw attention to the head of the snake, and to the fingers that are secretly moving some authors and newspaper editors, and making plans for them to spread chaos and corruption, and incite sectarian strife, and religious strife in our country.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

God commands you to slaughter a cow, verse 67–73:

(**And when Moses said to his people, "Indeed, God commands you to slaughter a cow." They said, "Do you take us as a mockery?" He said, "I seek refuge in God lest I be among the ignorant." (67) They said, "Pray for us." Your Lord makes clear to us what she is. He said, "Indeed, He says, 'She is a cow, neither pastured nor a virgin, stubborn.' Between that, so do as you are commanded." (68) They said, "Call on your Lord to make clear to us what." (69) They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows are similar to us, and we are God willing, we will be guided. (70) He said, "Indeed, He says, 'She is a heifer, neither trained to plow the earth, nor to irrigate the field, free from blemish, with no blemish on her.' They said, 'Now you have brought the truth.'" So they slaughtered it, but they almost did not do it (71) And when you killed a soul and turned around in it, and God is a way out.**

---

(1) This is some of each. I derived my information about Jehovah's group from many newspapers, the most recent of which was the Egyptian "Sabah al-Khair," dated April 13, 1967, and the Egyptian "Al-Musawar," dated April 14, 1967.

(**72) So We said, "Strike him with part of it." Thus does God bring to life the dead and show you His signs that you may understand. (73)**).

the language :

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The old female whose childbirth has been cut off, the young virgin who has not become pregnant, the fertile woman in the middle between them, neither old nor young, and the bright yellow one, it is said: bright yellow, bright green, deep red, bright and dazzling white, and pitch black, and all of them are adjectives that are exaggerated in colours, as in Majma' al-Bayan, and the ripe humiliation whose difficulty has disappeared, and what is meant by humiliation here is the cow that She is not accustomed to working on the land, and the Muslim word is with a strong lam that is free from defects, and the word "shiyah" is with a broken shin mark, and what is meant here is that the color of the cow should be one, not a color that contradicts the yellowness, and it is taken from the hem of a garment if it is decorated with different lines. "Continue to manage, to manage, to manage, according to the weight of your reaction," and the meaning of "to maneuver" is to fight, that is, some would push his opponent with his hand, and his opponent would do to him the same as he did, or each would accuse the other of spilling the blood of the dead person.

Parsing:

It is not a subject and a predicate, and the sentence is an object that explains, "la obsidian" is an attribute of the cow, and if the adjective is negative it does not have to be repeated, so it is not permissible to say: I passed by a man who was not generous and remain silent, rather you must be sympathetic to him and he was not brave, and the like, and awan is a predicate of an omitted subject, that is, it is awan, and faqi is an adjective for the cow, and its color is the subject of faqi.

Story summary:

Understanding these noble verses depends on knowing the incident for which the verses were revealed, and the summary of this incident:

TAFSIR MUSHAFFATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

A rich old man from among the children of Israel was killed by his cousins out of greed for his inheritance. Then the killers claimed that they had killed innocent people, and demanded his blood money from them in order to ward off the charge of murder. A disagreement and quarrel arose between them, so they pleaded with Moses (peace be upon him), and as there was no evidence to reveal the reality, they asked Moses – as usual – to pray to God to reveal to them what was hidden about the murderer's matter, so God inspired him to slaughter a cow. They hit the dead man with some pieces, and he comes back to life and is told who killed him. After some discussion, the matter is: Is it a joke or a serious one? After asking about the descriptions of the cow, first, second, and third, they did so, and the dead man came back to life and told what happened.

Meaning:

(**Qalwa atattakhkhedna huzwaah**). That is, we ask you about the matter of the dead man, so you order us to slaughter the cow? This is sarcastic, not serious.

(**He said**, "**I seek refuge in God lest I be among the ignorant**."). That is, I do not use sarcasm or sarcasm in anything other than communicating about God, so how about conveying about Him, His Word is exalted?

It was permissible for them to slaughter a cow, any cow, because what was commanded was a cow in general, and the generality meant generality, but they (**They said**, "**Call on your Lord for us to explain to us what it is**."). He said: In terms of age, it is average, neither too old nor too young, so go, be obedient, and do not hesitate to slaughter it.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

But they returned again to gossiping and asking questions (**They said**, "**Call on your Lord for us to explain to us what color it is**.").

He said: It is yellow... But they increased the duvets, and repeated the question a third time, because there are many cows of this color and age... He said: It is healthy, not working, and healthy, not defective... So they searched for it until they found it, slaughtered it, and beat the dead person with some of it, so he came back to life, and the secret was revealed after he told about his killer.

(**Thus does God bring the dead to life and show you His signs that you may understand**.). That is, our resurrection of this dead person is an eyewitness and physical proof of resurrection after death, because whoever is able to

Reviving one soul is capable of reviving all souls, due to lack of specialization. So, after this tangible, tangible witness, do you deny, doubt, and disobey? .. Yes, in spite of that and other things, their hearts were hardened, in fact they were harder and harder than stones, as the following verse says.

After what we have explained in the interpretation of the Almighty's saying, and since we took your covenant, in the paragraph: "There is no analogy with the Jews," there remains no room for questioning: Why did God not revive the slain person in the beginning, when He is capable of all things? How can a dead person live if he is struck with the part of a cow? Why was this cow and not others? Then what is the benefit of hitting the murdered person with something? All these questions, and so on, are irrelevant after we have proven that God treated those Israelites in a special way to the exclusion of all people, and that in this respect He favored them over all people.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

Then your hearts hardened, **verse 74**:

(**Then your hearts hardened after that**, **so they are like stones or more hard**. **And among the stones are those from which rivers gush out**, **and among them are** (74) **It is split open and water comes out from it**, **and indeed some of it sinks out of fear of God**. **And God is not unaware of what you do**. (74))

Parsing:

Or here for division, meaning that some of their hearts are like stones, and some are more cruel than them, and the most severe predicate is an omitted subject, and the harshness of discrimination, and the pronoun in (from it) refers to (what), and in (from it) it returns to the stones.

Meaning:

(**Then your hearts hardened after that**.). That is, it was necessary for your ancestors – oh Jews of Medina – to take heed and soften their hearts after witnessing the supernatural miracles and miracles they witnessed, including reviving the dead person. But due to their malice, they did the opposite of what these supernatural miracles called for, so they became corrupted and their hearts hardened, to the point that they were made of rock. Some of them were even more hardened and hardened. That is: (**And there are some stones from which rivers gush out**, **and there are some that split and water comes out from them**.).

You ask: Rivers are water, there is no doubt about that, so how is it correct to divide water into rivers and water? Is this anything other than dividing a building into a house and a building?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: The noble verse divided water into two parts: abundant, which is rivers, and little, which are springs and wells, and it expressed this little section with the word water. Therefore, it attributed bursting to a lot, because it feels like abundance, and cracking to water, because it feels like a lack.

Whatever it is, the purpose is that God Almighty has preferred rocks and stones of all types and types over the hearts of the Jews, because the rock may crack, and water comes out of it, and the stone may loosen and move from its place, but as for the hearts of the Jews, they do not exude goodness, nor are they moved by beauty, nor are they directed towards guidance.

You ask: Stones have no life or perception, so that they fear God. So what is the reason for the Almighty's saying: (وَإِنَّ مِنْحَ لَما يَهْبِطُ إِنْ مَ ِيَ ْيَةِ اللهِ؟)

This has been answered with many answers, the closest of which are two answers: The first is that this is based on the assumption, that is, if the stones had understanding and reason like the Jews, they would have fallen from fear of God. There are many things like this in Arab speech.

The second answer: The stones are subject to humility and submission to God, to whom all natural and other causes end. God Almighty said: (**The seven heavens and the earth and everyone in them glorify Him**, **and there is not a thing that does not glorify His praise**.) - Al-Isra 45. The clarification will come when we reach this verse, God willing.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Different moods:

A questioner may ask: Is there a force within man that moves him and interferes in his affairs, or is the primary mover for him are external events and their things? And if it is from an internal motive, then this motive stems and is generated from the outside, such that the inside is a branch and the outside is a root, or that each of them is an origin in itself, and independent of others, and that man sometimes moves with a motive from this, and sometimes from a motive from that, and sometimes with a motive from both of them together... and assuming that within is inside. Man is a force that moves and energizes him, independent of others. Do all human individuals share these spiritual forces, such that they do not differ from one individual to another, or does each individual have a special temperament and powers that no one shares with him except him?

The answer to the first question is that a human being is only a human being through his instincts and spiritual powers. If we stripped him of them, or robbed him of their work and influence, the human being would be merely a paper skeleton, or a feather in the wind. Yes, the internal forces interact with external currents and events, influencing them and being affected by them, but interaction is one thing, and independence in influence is another thing - for example - that the instinct of aspiration and aspiration is created with the human being, and hence the child. Responsive by nature. Rather, this instinct is one of the characteristics of man. Then it matures and grows through seeing external events, and through research and discovery. With its growth and maturity, man can influence external things and develop them according to his needs and purposes, knowing that they are independent in their existence from awareness and perception. Man's movements, then, stem from within and without, that is, from himself and from events.

There is a third section that I discovered from my own experiences, and I call it "success to goodness and success." This section does not stem from the soul or from

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQINAQVI

events, but rather from a hidden force and limitless good energy that lies in the world of the unknown, but it paves the way to goodness for some individuals, and intervenes directly in directing them to what pleases God Almighty, from where they do not realize..

Naturally, only those who believe in God and His wisdom, and appreciate Him as He truly is, would agree with me on this. I admit that I do not have a general guide for this section, because I was guided to it - as I mentioned - from my own experiences. (1).

As for the answer to the second question, and whether people share instincts and psychological traits.. As for the answer to this question, it requires detail, for among the psychological qualities is something in which sharing is achieved, such as conscience and perception with which we distinguish between truth and falsehood, between good and evil, and between ugliness and beauty.. If it were not for this sharing, it would not be possible in the case of proving virtue and vice, and it is not permissible for us to criticize or praise anyone for an act or omission, or require that Denying any pretext at all... Likewise, the instinct of self-love, the affection of fatherhood and sonship, and so on, are common to everyone, even if they vary in strength and weakness.

Among the psychological characteristics are those in which individual human beings differ, such as courage and cowardice, generosity and stinginess, hardness and softness, weakness and strength of will, and inclination toward good or evil. People differ in these and other characteristics, so not every human being is generous, miserly, cowardly, or evil.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

You ask: Your statement contradicts the widespread rumor, "There is no person who does not have two sides, good and bad," and you focused your statement on one side, and closed your eyes on the other side?

The answer: The whiff of goodness that we see from time to time from the evil one came out of the blue, and without previous determination. However, this proposition, which is "There is no person without two sides to him," is only valid in relation to non-Jews, but not in relation to Jews. Because everything in them is bad and ugly, and there is no good side in them at all. The evidence for that is their Torah.

---

(1) One of the strangest coincidences is that after I wrote these words, I read that the famous English military leader, Montgomery, described himself by saying, "He is a small soldier under the command of a powerful force, and he did not win the battle, but rather fate wanted him to win, and that without faith in this great rational force he could not be victorious in any field." He refers to his victory in the famous decisive battle of El Alamein in World War II.. He believes that force The hidden secret paved the way for him to victory over Rommel, who was called the Desert Fox, and he was the greatest military commander ever at that time.

And the Holy Qur'an, and authentic history, and their work in Palestine, and other than Palestine, which clearly indicates that religion, morals, and all human relations for them are nothing but a commercial process and personal benefits.. We will return to this topic whenever the occasion calls for it.

Do you hope to believe? Verse 75:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Do you hope that they will believe in you**, **when a party of them used to hear the word of God and then distort it after they had reasoned it while they knew?** (**75**))

Meaning:

Every person who carries a message is very keen for people to believe in it, so he spreads the call for it in circles in the hope that its followers and supporters will increase, and for that he endures troubles and difficulties, and this is what the Messenger of God (may God bless him and grant him peace) and his companions did. They spread the call to Islam in every environment in which they hoped that it would have followers and supporters. There was a relationship of neighborliness, brotherhood, and trade between the Ansar and the Jews of Medina, so they called them to Islam by the command of the Prophet, and debated them with evidence. Conclusive and sound logic, and they aspired to be moved by human emotion, especially since they were People of the Book, and especially since the descriptions of Muhammad (PBUH) were mentioned in their Torah either explicitly or implicitly.

When the Jews insisted on rejecting the call and continuing in disbelief and opposition to the truth, God addressed His noble Prophet and his companions by saying: (**Do you hope that they will believe in you?**) The ancestors of these Jews used to hear the words of God from Moses, coupled with signs and miracles, so they distorted it and interpreted it according to their desires, with knowledge of the truth and a determination to contradict it. The condition of the Jews of Medina was nothing but the same as the condition of their ancestors. The predecessors distorted and made the permissible forbidden and the forbidden permissible according to their

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

desires, and the successors distorted the descriptions of Muhammad (PBUH) contained in the Torah, so that the argument would not be based on them.

The author of Majma' al-Bayan said: "This verse indicates the greatness of the sin in distorting the law, and it is general in revealing innovations in fatwas, issues, and all matters of religion."

We add to the statement of the author of the complex that this verse also indicates that whoever follows misguidance does not only harm himself, but rather the effect of his misdeed extends to generations, and he bears the burden of his deeds and the deeds of those who followed him in deception and misguidance, as stated in the noble hadith.

And when they meet those who believe, verse 76–77:

(**And when they meet those who believe, they say, "We believe," and when they are alone with one another, they say, "Will you narrate to them what God has disclosed to you, so that they may dispute with you concerning it before your Lord?" Do you understand?** (76) **Do they not know that God knows what they conceal and what they declare?** (77))

the language :

Fath is originally used for something that is closed, and what is meant here is judgment. It is said: Oh God, open between me and so-and-so, that is, judge between me and him.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Let them argue with you, present tense in the accusative case, implicit after the lam.

Meaning:

Some of the Jews of Medina were hypocrites and lied to the Muslims, and they said to them: We believe in what you believed in, and we bear witness that Muhammad was truthful in what he said, for we found him in the Torah by his description and description, and if these hypocrites were alone with their leaders, the leaders began to blame and rebuke them, and they said to them in what they said: How do you speak to the Muslims about what God has decreed upon you?

Who are Muhammad's followers? ..Do you not understand that this is an acknowledgment on your part that you are the wrongdoers, and they are the right ones?

(**Do they not know that God knows what they conceal and what they declare?**). That is, no matter how keen the hypocrites are to hide their hypocrisy, and the misguided leaders are keen to guide their followers, nothing is hidden from God, Glory be to Him. You, O Jews, conceal your schemes and conspiracies, and God Glory be to Him knows about them to His Greatest Messenger (may God bless him and grant him peace), and your plot will be in vain.

Among them are the illiterate, **verse 78–79**:

(**And among them are unlettered people who do not know the Book except in hopes**, **and they only speculate**. (78) **So woe to those who write the Book with their own hands and then say**: **This is from from God that they may**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

buy it for a small price, **so woe to them for what their hands have written**, **and woe to them for what they earn** (**79**))

the language :

One of the meanings of illiterate is illiterate, and its meaning is well-known, and it is the one who neither reads nor writes. As for the aspect of the attribution to the mother, it is because he is in ignorance as his mother gave birth to him. Wishes are one of them, and one of its meanings is the wishing of the heart, which is the most apparent and most widely used of them. It is also used in recitation, and what is meant here is to be silent without evidence. This meaning is supported and strengthened by the Almighty's saying: (**They only assume**) Woe means scandal, heartbreak, disgrace, and humiliation, and its example is woe, woe, and web. Hands are plural, one of them is hand, and hands are plural, and they are often used in blessings.

Parsing:

Woe is a noun, and its predicate is for those, and it is permissible to put it in the accusative according to the meaning of God making woe for those, because woe has no verb. This was said by the author of Tafsir al-Bahr al-Muhit, and he also said: If you add woe like woe to Zaid, then the accusative is more likely than the nominative, and if you single it out like woe to Zaid, then the nominative is more likely.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR. SYED AMMAR HAQ NAQVI

(**And among them are illiterate people who do not know the Scripture**.). That is, among the Jews there is an illiterate group who do not know anything of the religion of God, and that their only matter is speculation and speculation without relying on knowledge.

It is obvious that this description, even if it is mentioned in relation to those Jews, is general condemnation and includes every ignorant person who has the characteristic of people of knowledge, and addresses what is not qualified for him, because the present does not specify the present, as was said.

To explain the principles and rules:

This verse contains a clear indication that interpretation of the Qur'an and Sunnah is not permissible through speculation and speculation. Rather, it is necessary, above all, to know the rules of interpretation and its principles, and to take these rules into account in explaining the intentions of God and His Messenger, being careful not to lie to them and attribute them to them without legal justification.

The first conditions for the validity of interpretation are reading and writing, then the Arabic sciences in all their branches, such as knowledge of the vocabulary of the language, morphology and grammar, rhetoric, jurisprudence and its origins, theology, and knowledge of some other sciences with which the interpretation of some verses is related, provided that the interpreter can refer his knowledge to specialists.

(**So woe to those who write the Book with their own hands and then say**, "**This is from God**."). With this verse, God Almighty threatens everyone who attributes to him something that is not his own, for nothing but to take possession of it.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The price is from Satan, and it is not necessary that the price be only money, it may be prestige, or other worldly desires and pleasures. (1).

God Almighty repeated "Woe to the forgers" three times in one verse, to emphasize that slandering him and his Prophet is one of the greatest sins and the most severe in punishment and punishment: (**Woe to you! Do not invent a lie about God, for He will afflict you with a torment, and indeed he who invents a lie will be disappointed**.) - Taha 61.

The world is not governed by reality:

We point out on this occasion that a scholar, no matter how high his level of knowledge, must not attribute anything to God and His Messenger as if it is the reality recorded in the Preserved Tablet. If he issues a fatwa permitting or prohibiting, or rules something as true, or interprets a verse or narration, then if he does any of that, he must do it with caution, paying attention to the fact that his ruling, fatwa, or interpretation is nothing but mere opinion and consideration that is wrong and right, not an exact image of reality. By this alone, he is excused before God if he exerted his effort and did his best. However, if he fell short in his effort and research, or if he researched and researched and did not fall short, but he was certain that his statement was the word of God and His Messenger himself and no one else. As for this, it is the same as those who invent lies against God, even if He is the most knowledgeable of scholars, because the scholar does not issue fatwas or judge by the truth in reality, but rather by what he believes to be the truth, and this is necessitated by the principle of infallibility.

And they said, "**The Fire will not touch us**." **Verse 80–82**:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And they say**, "**The Fire will not touch us except for a number of days**." **Say**, "**Have you taken a covenant with God?**"

_____

(1) Those who specialize in the history of languages and customs have proven that the current Torah, which the Jews believe was sent down from God to Moses, has proven that it was composed in eras not long after the era of Moses. Researchers have extracted this fact from observing the languages and methods and from the rulings, topics, and social and political environments that are reflected in the Torah, and it does not pertain to the era of Moses for a reason. We will try to return again to this topic in a broader way, God willing.

God will never break His covenant, **or do you say about God what you do not know?** (80) **Yes**, **whoever earns an evil deed and is surrounded by his sin – those are the inmates of the Fire**. **They will be therein**. (81) **And those who believe and do righteous deeds – those are the companions of Paradise – they will abide therein forever** (82))

the language :

Touch, touch, and palpation. The wording is multiple, but the meaning is the same. Touch is often used when it comes to a feeling of heat, cold, and the like.

Parsing:

TAFSIR MUSHAF FATIMA AL EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Yes, the letter "answer" is used to prove what comes after the negation. It is said: What did you do? She answers: Yes, that is, I did. And yes, the answer is yes, it is said: Did you do such and such? She answers: Yes, that is, I did.

Meaning:

(**And they said**: **The fire will not touch us except for a number of days**.). The Jews claim that they are the children of God, and His chosen people, and that people, all people - other than them - are the children of Satan, and his outcast people. God does not allow the Jews to remain in hell forever, nor is He cruel to them. Rather, He tortures them with a light punishment, for a short time, and then is satisfied with them. That is, He, Glory be to Him, pampers them, just as colonialism pampers the gang of Zionists that occupied the land of Palestine today.

(**Say**, "**Have you made a covenant with God?**"). That is, tell them, O Muhammad: This claim of yours is boldness and lies against God without knowledge.. Otherwise, where is the covenant and promise that you took from God Almighty regarding that? If their claim indicates anything, it indicates their recklessness and belittlement

Regarding sins and committing atrocities, the Greatest Messenger (PBUH) said: The believer sees his sin as if it were a rock that he fears will fall on him, and the unbeliever sees his sin as if it were a fly that passed over his nose.. Ali, the Commander of the Faithful (PBUH), said: The worst sins are those that the one who commits them take lightly, and the words of the Greatest Messenger (PBUH): "The sin is as if a fly passing over the nose of the sinner" applies completely to the Jews

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

who claim to be the children of God. The pampered…and perhaps those who belittle their sins by relying on the honor of their lineages will learn from this.

Whoever trusts himself, does not feel his sins, and does not accept advice from others, it is impossible for him to be guided to goodness. The rational person does not look at himself through its arrogance and delusions, but rather always takes the position of a critic of its faults and deviations, distinguishes between what it is and what it should be, and frees it from childish thoughts and satanic whims, and in this alone the name "human" is applied to it in its correct, realistic meaning.. And in the noble hadith, whoever sees that he is doing wrong is a doer of good.

(**Indeed**, **whoever commits an evil deed and is surrounded by his sin**, **those are the inmates of the Fire**. **They will abide therein forever**.). The bad deed includes polytheism and other sins, but what is meant here is specific to polytheism, based on the Almighty's saying: (**Those are the inmates of the Fire**, **they will abide therein forever**.). The author of Majma' al-Bayan said: Willing polytheism to do evil agrees with our doctrine - that is, the doctrine of the Imamiyya - because anything other than it does not require eternity in Hell, and the clarification is in the paragraph "The one who commits a major sin."

(**And those who believe and do righteous deeds – those are the companions of Paradise**, **they will abide therein forever**.). This noble verse indicates that salvation from the punishment of God tomorrow depends on correct faith and good deeds together. It was mentioned in the noble hadith: Sufyan Al-Thaqafi said: O Messenger of God, tell me something about Islam that I will not ask anyone after you. He said: Say: I believe in God, then be upright.

TAFSIR MUSHAF FATIMA AL-EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

By saying this, the Great Messenger (PBUH) refers to verse 30, "Ham Al-Sajdah": (**Indeed**, **those who said**, "**Our Lord is God**," **and then remained upright**, **the angels will descend upon them**: "**Do not be afraid**, **nor do you grieve**, **but give good tidings of the Paradise that you were promised**."). What is meant by uprightness in the noble hadith and the noble verse is to act according to the Book of God and the Sunnah of the Messenger of God (PBUH).

Muslim and believer:

A Muslim is divided based on his treatment, and the effects on his conversion to Islam are divided into two categories:

The first: That he acknowledges God's oneness, and Muhammad's message, regardless of his beliefs and deeds. Yes, it is stipulated that he does not deny what has been proven of the necessity of religion, such as the obligation of prayer, and the prohibition of adultery and alcohol. This recognized position among Muslims is what they have and what they owe, in terms of inheritance, marriage, purity, and the duties of the dead, such as washing him, mummifying him, shrouding him, praying over him, and burying him in cemeteries. Muslims, because these effects attach the same acknowledgment to the two testimonies, and result from the mere display of Islam, whether it agrees with reality or not.

The second: That he believes and adheres to Islam in its origins and branches, so he does not deny any of the foundations of the Islamic faith, nor disobey any of its rulings. This is the Muslim in truth and reality before God and people. Rather, he is the just Muslim upon whom all the effects of Islamic justice in this world and the hereafter result. Among the worldly effects are the acceptance of his testimony, the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

permissibility of trusting him in prayer, the influence of his ruling, and the ignorant person imitating him in the Sharia rulings. He was diligent, and as for the afterlife, he was given status and reward.

As for the believer, he is the one who acknowledges with his tongue and confirms the two testimonies of his being. Mere acknowledgment of the tongue is not enough, nor is it enough just to believe in his being. Rather, they must be both together, and therefore every believer is a Muslim, and there is no vice versa.

Thus, it becomes clear to us that good deeds are outside the name and concept of faith, as evidenced by the fact that God Almighty has shown kindness to those who have done good deeds to those who have believed, and kindness requires multiplicity and variation... Yes, good deeds fall within the concept of justice, as we have indicated, and talk about it will come when the occasion calls for it.

The general point of reference is that the Imami jurists use in the books of jurisprudence the term "believer" specifically for the Twelver Ashari, so if they say: Zakat is given to the believer, and the believer is followed in prayer, and so on, then they mean the Twelver believer only, and this is a term that is specific to the jurists alone, even the Imami jurist himself, if he speaks about the believer.

In matters other than jurisprudence, he means everyone who acknowledges and believes the two testimonies, even if he is not a Twelver.

In any case, both Islam and faith, in the sense we have explained, do not inevitably require salvation from God's punishment tomorrow. Rather, they must be accompanied by integrity, which is working according to the Book of God and the Sunnah of His Prophet (may God bless him and grant him peace).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Big perpetrator:

The jurists divided sins into major sins, such as drinking alcohol, and minor sins, such as sitting at an alcoholic table without drinking. The definition of major and minor sins will come in detail, God willing, when interpreting verse 32 of Surat An-Najm: (**Those who avoid major sins and immoralities**, **except minor ones**.) (1).

The people of the Qiblah differed regarding the one who acknowledged the two testimonies and performed the major one: Is he an infidel who will remain in Hell forever, or is he a sinful believer who will be punished for the sin with what he deserves, then enter Paradise?

The Kharijites went for the first, and the Imamis, Ash'aris, and most of the companions and followers said the second, and the Mu'tazilites introduced a third opinion, and they established the status between the two statuses, meaning that it is neither an infidel nor a believer.

The scholar Al-Hilli, in his explanation of abstraction, inferred the validity of the statement that the one who commits a major sin is a sinful believer who will not remain in Hell forever. He reasoned, "If this man were to remain in Hell forever, he would have to be one of the servants of God for the duration of his life, and then he disobeyed one disobedience at the end of his life, while remaining faithful to his faith, this would have to be eternally in Hell, just like someone who associates partners with God for the duration of his life, and that is impossible for rational people to consider him ugliness."

There is no doubt that one bad deed does not nullify all good deeds. Rather, the opposite is true, as God Almighty says: (**Indeed**, **good deeds erase evil deeds**.

TAFSIR MUSHAF FATIMA ALEHASSALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

This is a reminder for those who remember.) Hood 115..And at least everything should be according to his account.

---

(1) This noble verse is suitable as a response to those who say: There are no major and minor sins in sins, but rather all of them are major sins. The reason for the response is that the word "lammam" means "lack of it." It is said: He is in pain with food if he eats a little of it.

For this reason, the bad deed must be interpreted as polytheism in the Almighty's saying: (**Indeed**, **whoever commits an evil deed and is surrounded by his sin**, **those are the inmates of the Fire**. **They will abide therein forever**.). Also, this verse that came after it, which is (**And those who believe and do righteous deeds – those are the companions of Paradise**, **they will abide therein forever**.). This verse indicates that the one who commits a major sin will enter Paradise and will not remain in Hell forever, because it applies to those who believe and do righteous deeds, and then commit a major sin after that and do not repent.

Also the Jews:

The Jews' claim that they are the children of God and His chosen people is based on the fact that religion and morality in their belief are a commercial process and personal gain, and everything else is nonsense and in vain.

She says: This is not specific to the Jews, but most people do that?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: Yes, but the difference is that the Jews have hatred for all of humanity, and that their ultimate goal is to exterminate people, all people other than themselves.

And when we took the Covenant of the Children of Israel, **verse 83**:

(**And when We made a covenant with the Children of Israel**: "**Worship none but God**, **and be kind to parents**, **and kindred**, **and orphans**, **and the needy**, **and speak kindly to people**, **and be steadfast**." **Prayer and pay zakat**, **then you turned away**, **except for a few of you**, **and you turned away** (**83**))

the language :

An orphan is someone whose father has died until he reaches puberty. On the authority of Al-Asma'i, an orphan is an animal who has no mother, and a human being is someone who has no father.

Parsing:

Do not worship is an inscription in the predicate form, meaning do not worship, and the command may also come in the predicate form, such as: You believe in God, meaning believe in God. The author of the complex said: This is confirmed by the fact that he was sympathetic to the command, which is his saying: And be good to the parents, meaning do good to the parents, and his saying: And establish prayer. This verse includes matters:

1- Being kind to parents:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

God Almighty has associated gratitude to one's parents with gratitude, and has made it obligatory to be kind to them and be kind to them, just as He has made it obligatory to worship Him. Hence, the jurists have unanimously agreed that disobedience to one's parents is one of the greatest sins, and that one who disobeys them is a sinner whose testimony will not be accepted. In the noble hadith: "Indeed, one who is disobedient to one's parents will not feel the fragrance of Paradise." What is meant by goodness to one's parents is obedience to them, and kindness to them in word and deed.

It was said that a woman carried her father from Yemen to Mecca on her back, and walked around the ancient house, and someone said to her: May God reward you, for you have fulfilled his rights. She said: No, I did not do justice to him. He was carrying me, and he wanted my life, and I am carrying him now, and I want him to die.

2– Relatives, orphans and the poor:

The verse required maintaining family ties, due to its connection to parents. It also required care and preservation of the orphan and his money on whoever was his guardian or custodian, and it also required the poor to have a share in the wealth of the rich.

3 – The origin of health:

If a person performs an action or a statement that can be attributed to...

A valid face, or a corrupt face. Is it interpreted as valid, or as corrupt, or should one stop and not judge anything except with conclusive evidence? An example of this is

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

seeing a man with a woman and you do not know whether she is his wife or a stranger to him, or you hear words, but you do not know: Did the speaker intend to harm you, or did he not intend that? The jurists agreed on the necessity of pregnancy based on health in this and similar cases, and they based their evidence on the words of God Almighty: (**And speak kindly to people**) And according to the words of Ali, the Commander of the Faithful: Put your brother's affairs in the best way. And according to the words of Imam Ja'far al-Sadiq: Your hearing and your sight lie about your brother. If fifty fathoms testify with you that he said, and he said to you: I did not say, then he believed him and they lied.

This is a purely humanitarian principle, because it enshrines human dignity, emphasizes the relationship of cooperation and sympathy between people, and keeps them away from what arouses hatred and aversion. Thus, it becomes clear that Islam is not limited to belief and worship, and that it cares about humanity and its good, and outlines for it the paths that lead to a fruitful and successful life.

But those who sold their religion to the devil took advantage of this humanitarian principle, deviated from its noble goal, and justified the actions of pirates and usurers with it. It is obvious - as we have indicated - that the principle of presumption of validity does not apply to acts of robbery, plundering, fraud, deception, and other things that we know for sure are forbidden and reprehensible. Rather, it applies to what we tolerate honesty and lies, health and corruption.

Do not shed your blood, **verse 84–86**:

((84) **And when We made a covenant with you**: "**You shall not shed your blood**, **nor evict yourselves from your homes**." **Then you affirmed while you bore witness**. (84) **Then you These are the ones you kill yourselves and expel**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

a party of yourselves from their homes. You support against them in sin and aggression, and if they come to you as captives, you ransom them. It is forbidden for you to take them out

Do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those of you who do that except disgrace in the life of this world, and on the Day of Resurrection they will be returned to The most severe is the torment, and God is not unaware of what you do. (85) **These are those who have bought the life of this world for the Hereafter, so the torment will not be lightened for them, nor will they be helped**. (86))

the language :

Pretending to cooperate, ransom the prisoner by paying compensation instead of releasing him.

Parsing:

Do not shed an insha in the form of a predicate, such as you do not worship in the previous verse, and you are a subject, and the sentence you kill is a predicate, and these are called, and it is permissible to be an affirmation of you, as if he said: you are you, just as it says: you are you, confirming that there is no one else.

Introduction:

The discussion of the Jews and their problems has not ended, and there are many to come... The picture that we draw of the Jews from the verses of the Qur'an is that they are redoubling their activity to spread corruption on earth, and persisting in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

wrongdoing whenever someone calls them to guidance and righteousness, to the point that it is as if they were naturally born to disobey God and go against the truth... Their Torah commands them to worship God, so they worship the calf, and Moses says to them: This Torah is from God, so they say: To him: Show us God openly.. And He says to them: Remember God's blessing upon you, and ask Him for pardon and pardon. They mock and ridicule.. And if this was their situation with Moses the Kaleem (peace be upon him), who was from the Children of Israel, then how would their situation be with others? King Edward I expelled them from England, and Hitler tortured them in Germany after testing them and learning their truth, and they deserved more than that.

We previously referred to what Pharaoh, Bukhetnasr, and the Romans did to them.

In any case, among the covenants that God took from the Jews in the Torah was that they should not kill themselves, that is, they should not kill each other, nor expel anyone from their homes. The Jews do not deny these covenants, but rather they are not in the power to deny them, because they are found in the Torah, which they believe is true and that it is a revelation from God. However, they violated it intentionally and determinedly, so the argument was established against them. And they contradicted themselves. With this introduction, the meaning of the verses becomes clear:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**And when We made a covenant with you**: "**You shall not shed your blood**, **nor shall you evict yourselves from your homes**."). God Almighty returned to the Children of Israel, reminding them of the covenants and covenants that were

made by Moses and the prophets after him, and among these covenants was that they would not shed the blood of one another, nor expel one another from their homes. And the Almighty's saying: "Your blood and your homes" is exactly like His saying: (**So when you enter houses**, **greet yourselves**.) That is, to greet one another.

(**Then you affirmed while you bore witness**.). That is, you acknowledged the charter, and bore witness against yourselves.

She asks: Acknowledgment and testimony about oneself are one and the same thing, so how is it correct to relate a thing to itself?

The answer: It is permissible as a matter of confirmation, and it is also permissible that what is meant by acknowledgment is the acknowledgment of the Jewish predecessors, and by testimony is the testimony of the successor that the predecessor has acknowledged and acknowledged the covenant.

(**Then you kill yourselves and expel a group of yourselves from their homes**.) That is, after you ratified the covenant, you broke it, and the strong among you killed the weak, and expelled them from their homes.

(**You demonstrate against them in sin and aggression**.). That is, you demonstrate, and demonstration is cooperation, and the verse refers to the division of the Jews, and the cooperation of each group of them with the Arabs against the other group of Jews.. The summary of the story:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Aws and the Khazraj are two Arab clans that belong to the same origin, because the Aws and the Khazraj are brothers, and there was hostility and fighting between

these two clans before Islam, and they were polytheists who did not know Paradise, Hell, Resurrection, or Book.

Also, the Jews were divided into three clans: the Banu Qaynuqa, the Banu Qurayza, and the Banu al-Nadir, and there was hostility and fighting among them, as was the case between the Aws and the Khazraj, even though these Jews belonged to the same origin, and their religion was the same. They were all, i.e. the three Jewish clans, the Aws and the Khazraj, residents of Medina. A group of Jews, the Banu Qaynuqa, were cooperating with the Aws against the Banu Qaynuqa. Al-Nadir and Qurayza, even though they were their brothers in religion, and the Banu Al-Nadir and the Banu Qurayza cooperated with the Khazraj against the Banu Qaynuqa. Each group of Jews cooperated with each group of Arabs against each other, and when the war broke out, the Jew would kill his Jewish brother and expel him from his home if he was able to do so. But if the Arabs captured some of the Jews, the other Jewish captives ransomed the Arabs, knowing that those who paid the ransom of the captured Jews were They fight these prisoners with the Arabs... and this is the exact contradiction...

In short, the Jew sees no objection to killing a Jew like himself, and even cooperates with the Arabs to kill him. However, if the Arabs capture a Jew, the other Jew's emotions are stirred, and he pays a ransom to the captor, and frees the captive, while he is one of his most ardent enemies. The Jew permits the killing of his Jewish brother, and his displacement, but it is forbidden to capture him. The Jews apologized for this inconsistency by saying that the Torah commanded them to ransom the Jewish prisoners if they were captured, and God responded to them by saying: The Torah also commanded them not to kill one another, nor to expel them from their homes. So how did you disobey the Torah in killing, and obey it in ransom from captivity?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Thus you will find the interpretation of the Almighty's saying: (**And if they come to you as captives**, **you ransom them**, **although it was forbidden to you to release them**. **Do you then believe in part of the Scripture**, **and disbelieve in part?**). What they disbelieved in is the prohibition of killing, feigning sin and aggression, and expulsion from homes, and what they believed in is redemption from captivity…and this is the same as playing and mocking religion.

You ask: What is forbidden to them is killing, demonstration, and expulsion, so why did God Almighty specifically mention expulsion in this verse?

The answer: Yes, they are all forbidden, but God specifically mentioned expulsion again to confirm the prohibition, because the evil of expulsion from one's home is prolonged and prolonged, unlike killing, as some commentators put it.

(**What is the recompense for those of you who do that except disgrace in the life of this world?**). Reward is applied to good and evil, and from the first is the Almighty's saying: (**And He rewarded them with a garden and silk for their patience**). And from the second: (**His reward is Hell**, **where he will abide forever**) ..and disgrace, scandal and punishment.

(**Those are the ones who bought the life of this world for the hereafter**, **so the torment will not be lightened for them**, **nor will they be helped**.). God Almighty did not forbid good food and luxurious clothing in this verse or any other verse, but rather threatened those who sold their religion for this world and lived on transgression and exploitation. God forbids corruption on earth, and does not forbid the adornments and bliss of life. Rather, He, the Almighty and Exalted, has vehemently denounced those who forbid enjoyment and pleasure in this life: (**Say**,

TAFSIR NUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"**Whoever forbids the adornment of God which He has brought forth for His servants and the good things of provision**," **Say**, "**It is for those who believe**."). That is, it is permissible for the one who acquires it freely, and forbidden for the one who seeks it through deviant means of plunder, plunder, deceit and fraud.

In short, the Islamic Qur'anic principle is for people to live, all people, cooperating in what makes everyone happy. As for the Zionist-colonial principle, it is: "As long as I live, the world will perish." And whoever follows this principle is a damned Zionist, whether he feels it or not, and the justice of heaven and earth must pursue him, and inflict punishment and calamity upon him.

Jews, **communism and capitalism**:

It appears from the verses of the Holy Quran that the division of the Jews into two groups, and the joining of each group into an alliance, is an ancient plan inherited from our fathers and grandfathers, to increase the fire on the one hand, and to secure their interests on the other hand. Also, their fluctuation between the two opponents is part of their historical plans and traditional customs. Half a century ago they were advocates of communism, and today they flatter capitalism, with no goal other than dividing the world and provoking wars.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And temptations, to implement their hellish policy, and their success in sucking the blood of peoples.

And We gave Moses the Book, **verses 87–88**:

(**And We gave Moses the Scripture**, **and We followed him with messengers**, **and We gave Jesus**, **son of Mary**, **clear proofs**, **and supported him with the Holy Spirit**. **Is it that whenever a messenger comes to you with something not Your souls desire; you were arrogant; a party you denied**, **and a party you killed**. (87) **And they said**, "**Our hearts are uncircumcised**." **Nay**, **God has cursed them for their disbelief**, **so little do they believe**. (88))

the language :

Qafina has its origin from the nape. It is said: Qafout so-and-so if you become behind the back of his neck. What is meant here is that God sent the prophets one after the other, and Mary in Hebrew means servant, because her mother vowed her to serve the Holy House. What is meant by the Holy Spirit is Gabriel, also called the Faithful Spirit, and Ghalaf is the plural of uncircumcised, that is, over her is a covering. What is meant is that they do not understand.

Parsing:

A little takes the place of the absolute object, i.e. with a little faith they believe, and what was brought was brought merely for emphasis.

Meaning:

(**And We gave Moses the Book and followed him with messengers**). That is, We gave Moses the Torah, then sent after him messenger after messenger... And it was said: No time passed between Moses and Jesus, the last of the prophets of the Children of Israel, except that there was a sent prophet, or multiple prophets.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

They enjoin good and forbid evil. In the interpretation of Al-Razi and Abu Hayyan Al-Andalusi, these messengers include: Joshua, Ashmuel, Shimon, David, Solomon, Isaiah, Jeremiah, Uzair, Ezekiel, Elisha, Yunus, Zechariah, and Yahya.

(**And We gave Jesus**, **son of Mary**, **clear proofs and supported him with the Holy Spirit**). Jesus (peace be upon him) is the last of the prophets of the Children of Israel, and there were about fourteen centuries between him and Moses. What is meant by clear evidence is the evidence and miracles that indicated his truthfulness and prophecy. As for the Holy Spirit, the majority of commentators have said that it is Gabriel, and if there is no text on the designation, we tend to think that what is meant is the Holy Spirit, and that God Almighty gave Jesus a pure and powerful spirit that qualified him for the divine message. And to mediate between God and His servants, and lead them on the path of goodness and guidance.

(**Is it that whenever a messenger comes to you with anything your souls do not desire**, **you grow arrogant?**). The speech is general to all Jews, because they are one nation, with one nature, and because whoever is satisfied with the oppressor has participated in his injustice.

(**So you have denied a group**) Like Jesus and Muhammad (PBUH). (**And you will kill a group**) Zakaria and Yahya.. (**And they said**, "**Our hearts are uncircumcised**."). That is, the Jews said to the Prophet: There is a covering over our hearts that prevents them from understanding your call and listening to it. It is exactly like this verse: (**And they said**: **Our hearts are hidden from what you are calling us to**, **and in our ears is deafness**.) ..

It says in some narrations: "Wisdom is the lost property of a believer." What is meant by the believer here is one who believes in the truth and seeks it for the sake

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

of truth. It is obvious that whoever is like that is convinced once the argument and evidence are established. Conversely, he who does not believe in the truth, nor in values, or in anything except in himself, his desires, and his desires. This person has nothing but arrogance and stubbornness when the argument stings him and the proof chars him. He may try to hide his inability by showing contempt and indifference... and say to the truthful person: I do not understand what you are saying, because I am busy with you and your evidence. In saying this, he is lying to God and to himself, and deserving of curse and torment.

(**But they rarely believe**). That is, only a few of the Jews believed in Muhammad (PBUH), such as Abdullah bin Salam and his companions. The author of Majma' al-Bayan chose the meaning of "a little."

They do not believe. None of them believed at all, neither a little nor a lot. It is said: He rarely does, meaning he does not do it at all. The first is more correct, according to the Almighty's saying: (**And they say**, "**Our hearts are uncircumcised**." **Rather**, **God has sealed them because of their disbelief**, **so they do not believe except a little**.) Women 156.

The honest reformer and the false liar:

We should pause for a moment at the Almighty's saying: Whenever a messenger comes to you with anything that your souls do not desire, etc. This noble verse, just as it includes a rebuke to whoever disobeys the messengers and rejects the truth if it does not agree with his desires, it also includes a rebuke to whoever is lenient with the people and does not confront them with the word of truth out of ingratiation to them and out of hope of status with them. The true reformer speaks the truth, and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

does not fear in God the blame of a blamer, because his goal is The first and last is to please God alone, and for that sake he martyrs and sacrifices his life, and presents to the generations a higher example of following the truth and speaking it out loud. As for the false one, he aims to please the people in order to promote his wares among them. The Commander of the Faithful (peace be upon him) said: Do not displease God with the approval of any of His creation, for in God there is a successor in others, and in God there is no successor in anyone else.

And when the Book of verses 89–91 came to them:

(**And when there came to them a book from God, confirming what they had. And previously they were making excuses against those who disbelieved. But when there came to them what they recognized, they disbelieved in it. So the curse of God is upon the The disbelievers** (89) **Evil is what they sold their souls for. With anger upon anger, and for the disbelievers is a humiliating punishment.** (90) **And when it is said to them, "Believe in what God has revealed," they say, "We believe in what was revealed to us," and they disbelieve in what is beyond it, and it is The truth**

Verifying what is with them. Say, "Why did you kill God's prophets before, if you were believers?" (91))

the language :

They ask for help, meaning they ask for help, and the meaning of "bought" is clear, which is to accept the thing sold, but what is meant here is the offer, meaning they sold themselves for it.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Parsing:

Confirmed is an adjective of a book, and an answer to the first one is omitted, indicated by an answer to the second one, and they disbelieved in it. Misery is for censure, and yes is for praise, and if the noun after them is marked with an alif and lam, then it is a permanent subject, such as yes, the man is Zaid, and misery is the man, Zaid, and Zaid is a noun, its predicate is a sentence, misery is a man, or yes is a man. If what comes after it is an indefinite noun, such as yes, a man, and bad, a man, then it is always in the accusative case, and the subject, yes, and bad, is a hidden pronoun that is interpreted by distinction. If they are connected to (ma), such as good and bad, then if (ma) means something, then it is a subject, and if it means (something), then it is discriminative.

Accordingly, it is permissible for (what) in "baisima" in the verse to be a relative relative noun in the nominative case, as a subject of "baisa", and the sentence "they bought" as a connection, and it is permissible for "ma" to be an indefinite noun meaning "something" and the sentence "they bought" as an adjective. According to both estimates, the relative infinitive is from (**That they disbelieve**) Its place is the nominative with the beginning, and the sentence "baisima" is a predicate.. and "badiya" is an object for its sake, and the source is from (**To descend**) It is in the accusative case, meaning that it descends.

Meaning:

The Jews of Medina were seeking victory against the Aws and Khazraj through Muhammad (PBUH) before he was sent.

TAFSIR NUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And they say to them: Tomorrow the Prophet will come, whose qualities we found in the Torah, and he will overcome all the Arabs and polytheists, and they believed that he was an Israeli, not an Arab. When God sent Muhammad from the Arabs, not from the Jewish people, they disapproved, and were seized by racism and fanaticism, and they denied his prophecy, and denied what they were saying about him.. Some of the Aws and Khazraj said to them: O community of Jews, yesterday you were threatening us with Muhammad (PBUH), and we are the people of polytheism. And you describe him, and you remember that he was the Messenger, so here we believed in him, and you reneged and backed away, so what was other than what was apparent? The Jews replied: He did not bring us anything that we know, nor is it what we were mentioning to you, so God Almighty revealed:

(**And when there came to them a book from God**, **confirming what they had**). That is, when the Qur'an came to them, they disbelieved in it, so the answer to "why" was deleted, and they disbelieved in it to indicate an answer to the second reason, and the Qur'an in which they disbelieved is confirmation of what their Torah contained regarding the good tidings of Muhammad (PBUH)... In the result, they deny whoever believes them, rather they deny themselves themselves, and this is not strange or surprising for those who take their emotions and themselves as a criterion for analysis and prohibition, and for belief and disbelief... and everyone who analyzes for himself what He forbids it to others, as he is of this type. Oh God, protect us from the evil of ignorance in ourselves.

(**And previously they were seeking victory against those who disbelieved**, **but when what they recognized came to them**, **they disbelieved in it**.). Before the mission, the Jews were seeking victory and warning the Aws and Khazraj about Muhammad (PBUH). When he came, the verse was reversed, and the Aws

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and Khazraj believed in him and supported him against his enemies, until they called him the Ansar, and the Jews disbelieved in him, so their destruction and displacement was at the hands of the Ansar through Muhammad, and it is the same fate that they were anticipating and warning the Ansar about at their hands through Muhammad (PBUH)... And thus the bad deception takes place. On his family, and calamities descend on the head of those who wished it on someone else.

She asks: Why did the Jews turn from believing in Muhammad (PBUH) before the mission to disbelieving in him after it?

The answer: They believed that he came as an Israeli, from the descendants of Isaac, in comparison with the many Israeli prophets. When they saw him as an Arab, from the descendants of Ishmael, they denied him out of envy and fanaticism toward Jewish racism. And whoever denies the truth out of fanaticism toward one race or another is completely wrong.

Like those Jews who refused to recognize Muhammad for no other reason than because he was an Arab (1).

(**Evil is what they sold their souls for**, **that they disbelieve in what God has revealed**.). The Holy Qur'an often uses the word buying, selling, and trade in good and bad deeds. This is because if a person believes and does good deeds, it is as if he has paid the price for the salvation and salvation of his soul, and if he disbelieves and deviates for an urgent benefit, it is as if he has sold himself to the devil for the most impure prices. And they bought here in the sense of sold, meaning that the Jews sold themselves to the devil and cast them into destruction, and there is no price for their

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

perished souls except envy and fanaticism for Jewish nationality. And so he said. Glory be to Him:

(**Out of the desire that God would send down His grace upon whomsoever He will of His servants**.). That is, they disbelieved in Muhammad (PBUH) for no other reason than because they wanted to limit revelation and merit to them alone, and they would not accept from God or from anyone else except what agrees with their desires and benefits. They - therefore - deserve two punishments and wrath: one punishment for their disbelief, and another for their selfishness and fanaticism.

(**And when it is said to them**, "**Believe in what God has revealed**."). That is, believe in the revelation as it is a revelation, regardless of the personality and lineage of the person conveying it, because the Messenger is only a means of conveying it. As for your condition for believing in the revelation that it is revealed to the people of Israel only, and if it is revealed to others, you do not believe in it - as for this condition, it reveals your lack of belief in the revelation as a principle, in addition to the fact that you are controlling God and restricting His will with your whims, and the meaning of this is that you want God to submit to you, and you refuse. Submit to Him.

(**They said**: **We believe in what was revealed to us**). This is a clear admission that they do not believe, and will not believe, except in revelation on the condition that it is revealed to them, and they do not believe in what is revealed to others, even if a thousand and one pieces of evidence were based on it.

(**Say**, "**Why did you kill God's prophets before**, **if you were believers?**"). There is no obligation stronger and more eloquent than the obligation with this argument.. That is, say, O Muhammad, to the Jews: You are liars in your claim and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

claim of faith regarding the revelation revealed to the people of Israel. Rather, you do not believe.

---

(1) This is what the commentators mentioned in line with the apparent meaning of the verse, and soon comes when interpreting verse 96, an explanation of the real reason for their disbelief in Muhammad (PBUH), and that it is private benefit, and earning through prostitution, fraud, usury, and so on, which are forbidden by Islam.

By revelation in general, even by what was sent down to you specifically, and the evidence is that God sent prophets from you and to you and in you, and made it obligatory upon you to believe them and obey them, and with that a group you lied to, like Jesus, and a group you killed, like Zechariah and Yahya, and if this indicates anything, it only indicates your lying, and your actions contradicting your words, and yourselves denying yourselves.. And it is correct to direct the speech with killing to The Jews of Medina, and their familiarity with it, despite the fact that the killer was their ancestors for the sake of the unity of the nation, and the participation of those who approved the killing of the perpetrator, as mentioned above.

The Jews have similarities and analogues:

The Jews denied Muhammad (PBUH) because he was not Israeli, and Abu Sufyan also denied him, and he led the armies to war against him, because he refused to let Hashim win the honor of prophecy without illiteracy, and the Quraysh denied the caliphate of Ali, the Commander of the Faithful (PBUH) because they hated that prophecy and caliphate come together in the house of Hashim, and it is burdensome for some non-Arabs that the first religious authority is from the Arabs, just as it is

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

burdensome for some Arabs that he should be from the non-Arabs. .. In fact, I know individuals who, if they were given the choice between having thousands be guided to the true religion through others, and remaining astray, would have chosen misguidance over guidance, and disbelief over faith. Also, if they were given the choice between hearing praise for Yazid ibn Muawiyah and hearing praise for one of their class, they would have preferred the first over the second a thousand times, and for this reason one of them searches hard to find a fault. To his brother, if he finds mustard he spreads it as a mountain, and if he does not find it, he invents and slanders.

Whoever magnifies virtue as a principle magnifies it wherever it is and through whatever path it is achieved, and sees it in others, just as he sees it in himself. Rather, he works and struggles to spread it and spread it. As for whoever claims it for himself and denies it in others, he is using the same method that the Jews used in opposition to God, His prophets, and His messengers.

And Moses came to you with clear proofs, verses 92–96:

(Indeed, Moses came to you with clear proofs, then you adopted the calf after him, and you

Unjust (92) And when We took a covenant with you and raised above you the Mount: "Take what We have given you firmly, and listen." They said, "We hear, but we disobey," and drink in their hearts. Hasten because of their disbelief. Say: "Wretched is that which your faith commands you, if you are believers." (93) Say, "If the Hereafter is yours with God, pure to the exclusion of other people." Then wish for death, if you are truthful. (94) And they will

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

never wish for it because of what their hands have put forward. And God is All–Knowing of the wrongdoers. (95) And you will find them the most careful of people. (96) And among those who associate others with others, one of them wishes that he could be lived for a thousand years, but it is not a farce from the torment that he should be prolonged, and God is All–Seeing of what they do. (96)).

Meaning:

These verses have a clear meaning and clear meaning, and they also contain a repetition of what came before, so we will suffice with mentioning their general meaning.

God commanded His Prophet to argue with those who disagree with goodness: And the meaning of arguing with goodness is to address the heart and mind, and all the pilgrims of the Qur'an are of this type. He called on the deniers to think about themselves, and about the creation of the heavens and the earth, and he said to those who attributed the Lord Christ to divinity: that he and his mother were eating food, and he addressed the hearts of the Jews with these verses, as it reminded them of God's blessing upon them in the Torah, in which is guidance and light, as previous verses had mentioned to them. With their salvation and liberation from Pharaoh, and so on, then God rebuked them for worshiping the calf in disbelief and ungratefulness to His grace, and repeatedly mentioned raising the mountain above them due to their rebellion and disobedience, and with the logic of reason he rejected their claim that they are God's children and loved ones, and that Paradise is exclusive to them and not

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Someone else enters it, and he tells them – if they are honest – to wish for death, because whoever believes that he will go to Paradise will definitely prefer a comfortable death to a life of calamity and misery.

Then the Qur'an told us that the Jews are the people who are most keen on the life of this world. Indeed, they are more keen on it than those who do not believe in Paradise or Hell. Indeed, one of them wishes that he lived for a thousand years, but his longevity does not benefit him at all, nor save him from torment. The purpose of arguing with this sound rational logic is to force the Jews to prove that they are liars in their claim to believe in the Torah, and in their claim that they are God's chosen people.

Sheikh Al-Maraghi said in his interpretation: "It was reported in the news that Abdullah bin Rawahah was chanting while he was fighting the Romans:

Good cold drink	Oh, how beloved is Paradise and its approach

Ammar bin Yasser said in the war of Siffin:

Muhammad and his companions	Tomorrow we will meet our loved ones

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

If the Jews do not wish for death, then they are not sincere in their faith. This is an argument that applies to people in general. Muslims must make it a scale by which

they weigh their claim to certainty in faith and fulfillment of the rights of God. If their souls are comfortable with sacrificing their lives for the sake of God, they are true believers, and if they are distressed by it if the preacher is serious and calls, then they are the opposite of what they claim.

Interest is the reason, **not nationality**:

We never doubt that the issue of the Jews denying Muhammad (PBUH) is not an issue of their belief regarding the revelation that has been revealed to them out of fanaticism towards their nationality. No, no, no, no. The only motive for the denial is their personal interests and material benefits. They live on deception, usury, and prostitution, and Muhammad (PBUH) forbids that, so how can they believe in him? The evidence is that they disbelieved in their Torah, and killed their prophets, for no reason other than their desire for self-interest, and whoever is keen on his own benefit, it is useless to argue with him in good faith, and in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

God Almighty says: (**You will find them the most eager for life**.) Notice this fact. Apart from this noble verse regarding argumentation, it took place with them in the course of discussion, and the obligation of argumentation, just as it says: If we submit to argumentation.

Say: **Who was an enemy of Gabriel? Verse 97–100**:

(**Say**: **Whoever is an enemy to Gabriel – indeed**, **he has sent it down to your heart by God's leave**, **confirming what was before him and a guidance and good news for the believers**. (97) **Whoever is an enemy** (98) **And We have sent down to you clear signs**, **and none disbelieve in them except the**

transgressors. (**99**) **To God and His angels and His messengers and Gabriel and Michael**. **Or whenever they made a covenant**, **a group of them rejected it**. **Nay**, **most of them do not believe**. (**100**)).

the language :

It was said: The meaning of Gabriel Abdullah, and the meaning of Mikaal Ubaid Allah... and the meaning of rejection is casting.

Parsing:

Jibril and Mikaal are forbidden from converting to Alamiyya and Al-Ajamah.. The author of Majma' Al-Bayan and the author of Al-Bahr Al-Muhit said: The answer (**Who was an enemy of Gabriel**) His estimation is omitted, so he is an infidel, or something similar. This was indicated by what is present, and the companion of the sea explained it by saying that the answer must contain a pronoun referring to (from), which is the noun of the condition, and God Almighty says: (**For He has revealed it to your heart**) There is no pronoun referring to whom, because it is a pronoun (**So it is**) Returning to Gabriel, and conscience (**catarrh**) Returning to the Qur'an...and believing the situation

From the pronoun in its descending, and guidance and good tidings are connected to it.. The hamza in (or whenever) is for rebuke, and the waw is for kindness, and the conjunction is deleted with its definiteness. Have you disbelieved in the proofs? It was said: Rather, the waw is superfluous, because the meaning is straight without it, and kalma is in the accusative case, and this adverbialism was acquired from (ma),

TAFSIR MUSHAF FATIMA ALEHI SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

which is a noun meaning time, as in Mughni al-Labib, Appreciation is related to every time they made a covenant, and the circumstance is related to their rejection.

Meaning:

(**Say**: **Who was an enemy of Gabriel?**) .. That is, he is an infidel, upon whom is the curse of God.. The scholars of interpretation unanimously agree that the reason for the revelation of this verse is that the Jews asked the Prophet (PBUH) about the kingdom that was revealed to him by revelation? He said: It is Gabriel. They said: That is our enemy, because he brings hardship and wars, and Mikael brings peace and prosperity. If Mikael were the one who brings you the revelation, we would believe in you.

They first made the dispute apparent about the personality of Muhammad (PBUH), and that they wanted the revelation to descend upon one of the people of Israel, not from the Arab people - as they claimed - and when God and His Prophet obliged them to make the argument, they turned the dispute to the person of Gabriel, not Muhammad. The truth - as we presented - is that there is no dispute over Muhammad and Gabriel, nor Arabs and Arabism, nor Jews and Judaism, nothing at all except their own interests. Except for prostitution, alcohol, usury, and monopoly...but they are hypocrites, and cover themselves with lies and falsehoods.

As a matter of discussion and the obligation of proof, God Almighty said: (**For he has revealed it to your heart**, **God willing**, **confirming what was before it**.). That is, your hostility to Gabriel has no basis, because he is merely a tool and an intermediary for conveying the revelation from God to Muhammad. This revelation includes ratification of what your Torah contains regarding the attributes of Muhammad and the signs of his prophecy, and at the same time it is guidance and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

good news for the believers. Accordingly, the meaning of your hostility to Gabriel is hostility to God, to the revelation, to the Torah, to God's guidance to His creation, and to His good tidings to the believers.

(**And We have sent down to you clear verses**, **but none disbelieve in them except the transgressors**.). That is, what Muhammad (PBUH) brought cannot be doubted after it has been combined with arguments and proofs, and he does not deny it.

Except he is a disbeliever in God, stubborn against the truth. What is meant by immorality here is immorality of beliefs, that is, disbelief, and not immorality of actions that combine with faith.

(**Or whenever they made a covenant**, **a group of them abandoned it**.). The covenants that the Jews rejected and broke were many: including belief in Muhammad, including not helping the polytheists against him, including believing in the prophets and not killing them, including not worshiping anyone but God, and other things... So they denied Muhammad, and helped the polytheists against him, his enemies and their enemies, and they denied the prophets, and they crucified Jesus Christ, and they worshiped the calf, and they did snakes.

(**Rather**, **most of them do not believe**). That is, a group of them worshiped the calf, killed the prophets, and so on, and most of them did not do anything of this kind, but nevertheless they are immoral infidels.

In short, the invalid can claim the truth for himself, and the criminal can claim innocence for her, and they can also justify falsehood and crime with hearsay and

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

falsehood, but they are quickly exposed if they are blinded by evidence from which there is no escape and no refuge, just as the Jews were exposed in their lies and their claim to act according to the revelation revealed to them by God and their hostility to Gabriel.

Peaceful coexistence and faith in God:

The goal of those calling for peaceful coexistence - among their goals - is to resolve disputes between opponents through conferences and negotiations. However, experience has taught us that sound logic and good arguments are of no use with those who have privileges and personal benefits. It is impossible for greedy people to give up their ambitions except by means of pressure and intimidation. Peaceful coexistence requires an open mind and generous morals. And what noble morals can there be among those who only believe in matter? Otherwise, monopoly and investment.. What argument convinces the people of greed and avarice!

It is said: Both blocs: Eastern and Western, call for peaceful coexistence between them, and at the same time each of them is arming itself and fortifying itself in fear of the other. The least this coexistence requires is that they agree together to surrender in deed, not in word, what they have established.

There is evidence and evidence on it, just as two fair debaters agree and accept what is available in evidence to prove it. It has been proven by nature and intuition of reason that every people has the full right to determine their fate. No one is permitted to interfere in any of their affairs. So where is the work on this principle?

Negotiating through peaceful means and submitting to the truth cannot be achieved to its fullest potential unless all concerned parties believe in the truth for the sake of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the truth. It is impossible for someone who believes in nothing but himself and is only concerned with his benefits to be guided to good and hope for good.

And when a messenger from God came to them, **verse 101**:

((**101**) **And when there came to them a messenger from God**, **confirming what they had**, **a party of those who had been given the Book threw the Book of God behind their backs as if they did not know**. (**101**))

Parsing:

Because there are three aspects: The first is that it is specific to the present tense, so it is specific. The second is that it be a letter of existence for existence, such as when you came to me, I honored you. It was said: Rather, in a similar case, it is a noun meaning "when." The third is that it be an exception letter, like every soul for what is upon it, i.e. except for it. In the verse, it is the letter "wujud" for existence, and it was said: Rather, it is a noun meaning "when." The waw in ūtawa is a passive subject, the book is the object of ūtawa, and the Book of God is the object of renunciation.

Meaning:

(**And when a messenger from God came to them**). He is Muhammad (PBUH), whom God Almighty sent to all people, including the Jews of his time.
(**Confirming what they have**).

That is, one who confirms the principles of monotheism in the Torah and the glad tidings of Muhammad. (**A group of those who were given the Book rejected**)

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

They are Jewish scholars. (**The Book of God is behind their backs**). What is meant by the Book of God is the Qur'an, and it was said: Rather, the Torah, because their disbelief in Muhammad disbelieves in the Torah that gave good tidings to Muhammad (PBUH)... There is no difference in this ruling between the Jews and Christians, because each of them distorted their book with regard to the good tidings of Muhammad (PBUH). Rather, there is no difference between the Jews and a generalist who distorts the word of God according to his own whims.

And follow what the devils recite, **verse 102**:

(**And they followed what the devils recited during the reign of Solomon**, **and Solomon did not disbelieve**, **but the devils disbelieved**. **They teach people magic and what was revealed to the two angels in Babylon**, **Harut and Marut and what They teach from someone until they say**, "**We are only a test**, **so do not disbelieve**." **Then they learn from them that by which they cause separation between a man and his wife**, **and they do not harm him therein**. **No one except by God's permission**, **and they learn what harms them and does not benefit them**. **And indeed they know that whoever buys it will have no share in the Hereafter**, **and how miserable is what they have bought it for**. **themselves**, **if they only knew** (**102**))

the language :

Babylon is a country in Iraq, with ancient historical fame, and the creator is the share of good, and they bought here meaning they sold, and permission has three meanings: knowledge, such as give permission to war from God, meaning know, and the license, and the command, and what is meant here in the Almighty's saying:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Except with God's permission**) The knowledge of God, from which nothing is hidden.

Parsing:

Harut and Marut are a separate substitute for the entirety of the two properties, and they are prohibited from being exchanged for Alamiyya and Al-Ajamah. And from an additional word, that is, they do not teach anyone, and they do not harm anyone by it.

Meaning:

The commentators here spoke and went on at length, and most of them have no basis other than the Isra'iliyyat, which are not approved by reason or transmission. Al-Razi blacked out about twenty pages in interpreting this verse, making it more ambiguous and complicated, and the same thing was done by the author of Majma' al-Bayan. As for Sayyid Qutb, he began explaining hypnosis, dreams, influence and emotions through suggestion and so on, and this is the exact escape. I spent quite a while searching and delving into books and interpretations, but Ghalili did not find any of them satisfactory, even the interpretation of Sheikh Muhammad Abduh and his two students Al-Maraghi and the author of Al-Manar. The best thing I read in this regard is what was stated in the book "The Nucleus in the Field of Life" by Mr. Al-Ubaidi, the Mufti of Mosul, because he relied on the words of a group of archaeologists, and this is what he said verbatim:

"I still do not know the meaning of the noble verse, and no interpreter can satisfy my grief about it, until I came across the history of the Builders' Association, and I

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

understood its meaning. Since the interpretations of the commentators were confused, until they presented the verse to combine the two extremes, and until some of the myths that revealed the noble meanings of Sharia law entered into it, I saw it as a duty in service to the Book of God to confirm here a word about that:

"When the reign of Solomon (peace be upon him) made Astrab, the covetous king of Babylon, great in Syria and Palestine, and fear replaced greed, he sent two shrewd men to Jerusalem, spreading teachings that might spoil Solomon's reign. So they embraced Judaism and demonstrated asceticism in the name of religion. People gathered around them, as is the common practice, and they appealed to public opinion. And they tempted to attack Suleiman, until they accused him of disbelief. These two men appeared to be in their state of asceticism and austerity, like two angels - with the letter "Lam" - but in reality they were devils, and their teachings were like sorcery.

This is supported by good eloquence, and he has always used the word "king" in referring to a righteous man, the word "Satan" in referring to a bad man, and the word "witchcraft" in a charming expression. This includes the Almighty's saying about Joseph, a story about his companions: (**This is nothing but a generous king**.) And God Almighty said: (**The devils of mankind and the jinn suggest to one another the embellishment of speech out of deception**.) And he said a story about Al-Walid: (**This is nothing but magic that has an effect**. **This is nothing but the saying of human beings**.) .. And in the hadith: "Indeed, some of the eloquence is magic."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"History has informed us of what happened to the king of Babylon's victory, including his invasion of Palestine after Solomon, and his destruction of Jerusalem, and we see the Qur'an supporting the events of history by saying in Surah Al-Isra: (**And We decreed to the Children of Israel in the Book**: "**You will certainly spread corruption in the land twice**, **and you will declare great exaltation**." **Then**, **when the promise of the first of them comes**, **We will send over you servants who are worthy of Ours**. **With great force**, **they roamed through the lands**, **and it was a promise fulfilled**.).

"If you know this, then we say: The pronoun in the Almighty's saying: (And they followed) refers to the Jews of Medina, against whom this verse preceded sixty-two successive verses.. And when you knew this, then you considered the verses connected to the verse of Solomon, and you paused carefully and closely at his saying: (against the king of Solomon) and the contents and connotations surrounding it. You learned that the meaning of the noble verse is that the Jews of Hijaz were plotting against the Arab Prophet. With machinations, disguised plots, and false propaganda, following the example of the renegades of their predecessors who helped the Messengers of Babylon in undermining the King of Solomon."

Clarification:

We interpret the verse on the basis of Al-Ubaidi's understanding of it: (And they followed). That is, follow the Jews of Medina who were during the time of Muhammad (PBUH). (**What the devils follow**). What is meant by demons is charlatans, including the two Babylonian men who appeared to be holy, but in reality they were demons. (**During the reign of Solomon**). That is, the Jews of Medina used intrigues and machinations against Muhammad, just as their Jewish ancestors used that against the King of Solomon.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Solomon did not disbelieve**, **but the devils disbelieved**.). That is, everything they attributed to me

Solomon is innocent of it, but it is from the plotters and their inventions. (**They teach people magic**). That is, they teach people false and false things. (**And what was revealed to the two angels**). That is, the two men who were from Babylon and pretended to be holiness and piety... What is meant by the revelation from God is not sent down, like the revelation to the prophets, but rather mere inspiration or learning, and so on. (**They did not teach anyone until they had said**, "**We are only a test**, **so do not disbelieve**."). They used to say that out of charlatanism and hypocrisy, to make people believe that their knowledge is divine, that their work is spiritual, and that they have true intentions, just as the antichrist says to whoever teaches him to write hate and love: Beware of writing this to separate legal spouses, or to love a woman married to someone other than her husband.

(**So they learn from them what they use to differentiate between a man and his wife**.). That is, what they think will separate a man from his wife in the same way that a person takes from the Antichrist the writing of love and hate, believing in the truth and the effect.. The general point is that the verse does not indicate the confirmation of the effect or its denial, because his saying: (**So they learn from them what they can differentiate themselves with**.) It is not a definitive ruling that separation between spouses is achieved in any case, but rather it means that they learn what was put in place for the sake of separating the spouses, just like your saying about drinking healing, meaning what was put in place for the sake of healing... In short, the verse, in terms of the order of effect, is both negative and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

positive. Divine wisdom often requires clarification on the one hand, and summary on the other, especially in matters other than beliefs.

(**And they do not harm anyone except by God's permission**.). That is, they cannot harm a single person, whoever he is, because of reading and writing. If he is harmed, it is due to coincidence and agreement with one of the external causes. What is meant, God willing, is the external cause that results in harm.

(**And they learn what harms them and does not benefit them**.). Because it is just sorcery, and sorcery is harmful and not beneficial. (**And they knew that whoever bought it would have no share in the Hereafter**.). That is, they know that whoever chooses sorcery over the truth has no share with God. (**And evil is what they sold themselves for**, **if they only knew**.). That is, they have replaced what is inferior with what is better, and its interpretation is mentioned in verse 61.

Even if they had believed, **verse 10**:

(**And if they had believed and feared God**, **a reward from God would have been better**, **if they had only known**. (**103**))

the language:

The meaning of reward is synonymous with reward.

Parsing:

An and what comes after it are caused by an active infinitive for an omitted verb, its meaning if their faith was proven, and it is possible for the infinitive to be a subject whose predicate is deleted, i.e. their faith is established, and the lam is in the form of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

a reward for the beginning and the object of a subject is a subject, and from God is related to the deleted attribute of a reward, and the appreciation is from God, and the best predicate, and the answer if it is omitted, its estimation would be rewarded.

Meaning:

After God enumerated the evils of the Jews and their machinations against Muhammad (PBUH), He said: They would not have availed themselves of this disbelief and ingratitude. Had they believed in Muhammad as the Torah commanded them, they would have rested and rested, and attained the highest ranks with God. The Commander of the Faithful (PBUH) said: Piety is the abode of a mighty fortress, and immorality is the abode of a lowly fortress, which does not protect its people, nor protect those who seek refuge in it. Indeed, with piety the bitterness of sins is cut off. And with certainty you realize the ultimate goal.

Magic and its wisdom:

The Imami jurists spoke at length about magic, and spoke at length about its meaning and its types, what is possible about it, what is impossible, and about the permissibility of teaching it, learning it, and working with it. And the magic he mentioned

The Qur'an is a kind of deception and sorcery, and portraying falsehood in the image of truth. God Almighty said: (**Then**, **behold**, **their ropes and staffs made it seem to him from their magic that they were moving**) 66 Taha.. (**And they do not harm anyone except by God's permission**.) - 102 Al-Baqarah. On the authority of Imam Al-Sadiq, there are types of magic, some of which are lightness

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and speed, and some of which are fraud, because fraudsters have made every health a blight, every well-being a disease, and every meaning a trick.

As for writings, incantations, invitations, blowing on marriage contracts, and so on, it has been said that they produce a tangible effect, such as a husband's marriage contract with his wife, or other things, such that he is unable to have intercourse with her, or casting love and hatred between two people, or using angels and devils to reveal the unseen, and treat people with epilepsy. As for this, the second martyr said in Al-Masalik, Chapter on Commerce:

Most of the Imami scholars believe that it is an illusion and imagination that has no basis in truth, and some of them see it as a reality and are among those who say it is true.

Al-Bukhari narrated in the fourth part of his Sahih, "Chapter on the Story of Satan and His Soldiers," that the Prophet was bewitched, to the point that it seemed to him that he was doing something, and what he was doing.. Al-Jassas, one of the Hanafi imams, denied this in the first part of Ahkam al-Qur'an, p. 55, edition of the year 1347 AH, and Sheikh Muhammad Abduh also denied it in his interpretation of Surat Al-Falaq.

We are with those who do not see magic as a reality. Imam Al-Sadiq said: "Magic is too incapable and weak to change God's creation. If the magician had the power, he would protect himself from old age, blight, and diseases, and would banish whiteness from his head and poverty from his surroundings. One of the greatest magics is gossiping, which divides those who love each other, and brings enmity between equals."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Whatever it is, the Imami have agreed that the punishment for the sorcerer is death and death if he is a Muslim, and discipline according to what the ruler deems appropriate, such as flogging and imprisonment if he is a non-Muslim. (1).

_____

(1) Whoever loves detail in the ruling on magic should refer to jewels, the chapter on trade, the chapter on retaliation, and the gains of Sheikh Al-Ansari. From what the author of Al-Jawahir said: "The strange thing is not magic at all. Many sciences have strange, strange effects, and the strange things that the Franks do in these times are enough for you." We are now in the year 1967 AD. It has been 121 years since the death of this great author, and if he had been in this era, he would not have seen anything amazing, because everything in it is amazing, and an era will come that will be our present in comparison to it, like the era of the Sheikh in comparison to our day.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

O you who have believed, verse 104-105:

(**O you who have believed**, **do not say**, "**Our Shepherd**," **but say**, "**Look**, **Us**, **and listen**." **And for the disbelievers is a painful punishment**. (**104**) **Neither the disbelievers desire from the People of the Book nor the polytheists**. **That goodness should be sent down to you from your Lord**, **and God selects for His mercy whomsoever He wills**, **and God is the Possessor of great bounty** (**105**))

the language :

Consideration is inspection, and its opposite is neglect.

Parsing:

The infinitive is from to be descended in the accusative, because it is the object of what he wants, and from is better than an additional accusative, and it is good in the nominative case, because it is a subjunctive subject to be descended.

Meaning:

(**O you who have believed**, **do not say**, "**Our shepherd**."). The owner of the complex said: "The Muslims used to say: O Messenger of God, take care of us, that is, listen to us. The Jews distorted this word and said: O Muhammad, take care of us, and they adhered to recklessness, and they meant by it a shortcoming and a fall. When they were rebuked, they said: We say as the Muslims say. But God forbade that by saying: Do not say, "Ra'na," and say, "Look at us."

What is meant by our consideration in the noble verse is for the Messenger to look at their situation when he speaks, and to slow down so that they understand and comprehend all of his words.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

alert :

The first call that came in Surah Al-Baqarah to all people, and what was meant by it was the call to Islam and the worship of God, is what God Almighty said in verse 21: (**O people**, **worship your Lord who created you**). The second call was to the Children of Israel, the large sect from which the Christian sect branched, and the second call came as a reminder to remove vengeance from the Children of Israel and bestow blessings upon them, which is what God Almighty says in verse 39: (**O Children of Israel**, **remember My blessing which I bestowed upon you**.). The

third call came to the nation of Muhammad (peace be upon him) in this verse: (**O you who have believed**, **do not say**, "**Our shepherd**."). It teaches Muslims the etiquette of Sharia law after they have converted to Islam and believed in God, and this arrangement between the three calls is a natural order called for by reality and consistency, from calling people first, all people, to believe in God, then reminding those who believed before the mission of the grace of God, then teaching those who believed after it the etiquette of God, and this is a kind of eloquence of the Qur'an in beginning with the first stage, then moving on to what comes after it without a break.

(**Neither the disbelievers from the People of the Book nor the polytheists wish for any good to be sent down to you from your Lord**.). It is not strange or surprising that the polytheists, Jews and Christians, and with them the hypocrites, hate that they all hate the revelation of the Qur'an to Muhammad, and that God and those with him single out favor, guidance, righteousness and reform. Rather, it is strange that they do not hate that. (**And God singles out for His mercy whomever He wishes**.). The Commander of the Faithful (peace be upon him) said: What is meant by mercy here is prophecy.

Envy and the envious:

Envy, which is one of the consequences of human nature, except for the infallibility of God, is not specific to the polytheists, nor to the Jews and Christians, but rather includes many Muslims, and even religious scholars, and even some who hold the position of the highest religious authority, knowing that this position is the closest of all positions to the position of the infallible.. God, the prophets, the imams, and the sages have said

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

A lot about envy, including the saying of Imam Al-Sadiq (peace be upon him): Envy has its origin in blindness of the heart, and ingratitude in the grace of God, and they are two wings of disbelief. The most eloquent thing I have seen in describing the envious is the words of the Master of the Eloquents and the Imam of the Wise, Ali, the Commander of the Faithful (peace be upon him), where he expressed them: "Envying prosperity and certain of calamity." He said: "It is enough for the envious to be saddened by your happy time."

Perhaps it would be useful to convey this wonderful picture of the envious person, written by some wise men. He said: The example of the envier is like someone who aims a stone to kill his enemy. The stone returns to the thrower's right eye and he plucks it out. He becomes angry and throws it again harder than the first shot. The stone returns to the left one and blinds it, and he is filled with hatred and rage. He throws the third stone with strength and enthusiasm, and it returns to his head and emboldens him, while his enemy is in a fortress. hippocampus.

It is impossible for the envious person to repent of his envy, because envy is exactly like cowardice and miserliness, so how can a miserly person repent? And the coward? For this reason, God commanded His noble Prophet to say to the envious: (**Say**, "**Die in your anger**.").

We don't copy me Verses 106–107.

(**We do not abrogate any verse or cause it to be forgotten**. **We bring something better than it or something similar to it**. **Did you not know that God has power over all things?** (106) **Did you not know that to God belongs**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the dominion of the heavens? And the earth, and besides God you have neither guardian nor helper (107))

the language :

Abrogation in the language means removal. It is said that the sun abrogated the shadow, meaning it removed it. The discussion of its legal meaning comes in the following paragraph, and we forget it without a trace of forgetfulness. What is meant is to postpone the revelation or abrogation, and we will mention the chosen meaning.

Parsing:

(What) is a conditional noun in the sense that you assert two verbs, and its place is in the accusative case, we abstain, and we abrogate the jussive verb of the condition, and we forget it as jussive also in the place of the conjunction on we abstain, and from a verse explaining and explaining what is ambiguous, and the accusative participle is a present tense verb that is jussive because it occurs in response to the condition.

Copy:

We refer first to the meaning of abrogation in Sharia rulings in general, then to abrogation in the Qur'an in particular. The meaning of abrogation in Sharia rulings is that there is evidence that appears to indicate that a Shariah ruling is proven permanently and continuously. (1) At all times, and after implementing this ruling for some time, another piece of evidence comes to prove that the ruling whose permanence and continuation we used to confirm is in fact a ruling specific to a

TAFSIR MUSHAF FATIMA ALEYHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

specific period, and that an interest necessitated acting on it at a limited time, not at all times, but divine wisdom called for it to be shown in the appearance of permanence and continuity, just as if the doctor saw that it was in the patient's interest to abstain from eating meat for only one week... and also saw that it was in his interest not to inform him of the time limit, so he forbade meat accordingly. The basis is without restriction, and after the week has passed, he is given permission to eat meat. Accordingly, the meaning of abrogation is limited to erasing the apparent will of permanence, not erasing the actual will, which entails beginning and ignorance.

There is no doubt that abrogation in this sense is established in Islamic law, as it abrogated some of the provisions of previous laws, such as the Mosaic and Isawi law. Indeed, the provisions of the Qur'an abrogated some of them, such as changing the direction of prayer to the Kaaba after turning to the Holy House.

As for abrogation in the Qur'an, it can be divided into three aspects:

---

(1) If the first command was absolute and not restricted to permanence, and then another command came to the contrary, the second would not be an abrogation of the first, because the command does not require action more than once, because the absoluteness of the command indicates the mere existence of nature, and it is sufficient regardless of abundance or scarcity, and nature is achieved at all times.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The first: That the verse be abrogated in recitation and ruling so that its wording and ruling are elevated.

The second: That the recitation is abrogated, not the ruling, that is, its pronunciation is removed, but its ruling remains.

Third: That it is abrogated by law and not recited, that is, it is recited, but its meaning is not taken at face value after abrogation, and the work is done for some time.

The first and second sections do not exist, because they entail deficiency and distortion of the Qur'an, to which falsehood does not come from before it or from behind it.. The third section is also permissible and proven, and most Muslims and the majority of commentators agree upon it, and it contains special books, and in our days a huge book was published under the name "The Abrogated and Abrogated" by Dr. Mustafa Zaid Al-Masry.

The general point is that if the legal ruling is proven in the correct way, then it is not permissible to abrogate it except with a Qur'anic verse, or with a frequent Sunnah. This is because abrogation is one of the great and important matters, and everything that is like that is not proven by individual reports, because every important thing must spread and become known on the tongues by virtue of custom. If the great event was reported by one person, or more, without the transmission reaching the level of frequent transmission, that is evidence of the transmitter's lie. Do you not see that the death of a famous man is reported by most people, and so are revolutions? And coups, as for the death of the common man, only some neighbors and relatives know about it. And the details in the science of origins.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**We do not abrogate any verse or make it forget**. **We bring something better than it or something similar to it**.). Many commentators said: The Jews said:

Muhammad commands his companions to do something, then forbids them from doing it, and today he says something, and tomorrow he withdraws from it. If what he says were a revelation, there would not be this contradiction, so this verse was revealed in response to them.

What is meant is a verse from the verse of the Wise Qur'an, because this meaning is what comes to the understanding here, and Sheikh Al-Maraghi quoted in his interpretation from his teacher Sheikh Muhammad Abduh that what is meant by the miraculous verse indicating the prophecy of the Prophet, and that the meaning is that God gives a miracle to one of the prophets, then abandons it completely, and gives others to another prophet... and this meaning is correct in

It is the same, but the context of the verse negates it and confirms what scholars and the majority of commentators have said, that what is meant is a verse from the Qur'an.

What is meant by abrogating a Qur'anic verse is that it remains verbally and recited, while canceling the ruling that it indicates, and implementing it at some point.

As for (we forget it), if it is recited without a hamza, it is forgetting, and the meaning must be abandonment, not astonishment, meaning we leave it as it is without change or change, as it is correct to say: I forgot something, and you want to leave it as it is... And if it is recited with the hamza (we forget it), then it is postponement and delay, meaning we leave its revelation until a second time. Whatever it is, the verse does not indicate the existence of the conditional (ma). Rather, it indicates that if it was assumed that it occurred, God would have brought something better than the abrogated one.

TAFSIR MUSHAF FATIMA AL-ZEHRA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Did you not know** ،(**Do you not know that God has power over all things?**) **that God has dominion over the heavens and the earth?**). It was said: The speech in "Learn" is for the Prophet, and what is meant by it is the Muslims who were annoyed by the objection of the Jews and others to abrogation. The truth is that it is an address to everyone who rules out abrogation, or feels uncomfortable objecting to it. The meaning is that abrogation is not strange and unlikely, because it does not deviate from being an obligation for the servants, erasing a ruling, and proving a similar ruling or fixing its place. It is obvious that God owns everything and manages it and directs it to be copied or not copied as He pleases. As for mentioning the heavens and the earth in particular, it is a statement of generality and inclusion, because they include all creatures, above and below.

(**And besides God you have neither guardian nor helper**.). That is, do not care, O believers, who objects or objects to abrogation, or to anything in your religion, for no creature is able to harm you, as long as God is the supporter and supporter... In short, abrogation is a right, and there is no reason or Sharia to prevent it, unlike those who deny and object.

Or do you want to ask your Messenger, **verse 108–109**:

(**Or do you want to ask your Messenger as Moses was asked before?**

Disbelief is replaced by faith, **and indeed he has strayed from the right path**. (**108**) **Many of the People of the Book wish to turn you back into unbelievers after you have believed**, **out of envy on your part**. **themselves after the truth has become clear to them**, **so pardon and forgive until God brings about His command**. **Indeed**, **God has power over all things** (**109**)

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the language :

Envy is reprehensible, because it expresses hatred of the blessing of others, and the desire for it to be removed from oneself, but envy is not reprehensible, because it is the desire for a person to have the same blessing as his brother, without wishing for it to be removed from him.

Parsing:

Or is it discontinued here in the sense of "but" with the question, i.e. "but, do you want to" etc., and the "ba" entered into faith, because it is always included in the substitution for the full, and from the People of the Book it is related to the omitted adjective for many, and envy is an object for its sake, and from themselves it is related to hashed and the answer, if its decree was deleted, they would be happy with that.

Meaning:

(**Or do you want to ask your Messenger as Moses was asked?**). After God Almighty said to the believers: Do not care about the objection of those who object to abrogation and other rulings of your religion, because all matters are in His hand, and He chooses from them what is best for you and for others. After this, He said to them: What do you seek from your Messenger Muhammad (PBUH), when he has brought you sufficient and sufficient proof? Do you want to be stubborn like the Jews did with Moses, and asked him what was not permissible to ask him? .. A person may doubt, and ask for convincing evidence that removes doubt, or he may ask

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Turning the mountain into gold and the barren desert into a field is just stubbornness and arrogance, so do not, O Muslims, be among the arrogant and stubborn ones.

(**And whoever exchanges disbelief for faith has strayed from the right path**.). Everyone who takes an abstract stance towards the truth and asks for reasonable evidence to prove it is a believer in the truth, as a principle, and everyone who takes the position of an arrogant, stubborn person and demands beyond what is reasonable, and more than what reasoning and proof requires, is a disbeliever in the truth. And whoever does not trust what Muhammad (PBUH) brought, and asks for more, has chosen stubbornness over fairness, and disbelief over faith.

(**Many of the People of the Book wish to turn you back into unbelievers after you have believed**, **out of envy on their own behalf**.). Every person wants to be people, all people follow his religion. One of the philosophers said: My happiest day is to see someone who agrees with my opinion.. But a group of Jews were making great efforts to seduce the Muslims and apostatize them from their religion to the first pre-Islamic era, for nothing but hatred and envy, knowing that they could convert to Islam as others did, but they feared for their markets and their profits from alcohol, gambling and prostitution.

The Jews took advantage of the defeat of the Muslims on the Day of Uhud to attack the Prophet. It was reported in the news that after the Battle of Uhud, they would invite young Muslim men to their homes, offer them alcohol, and tempt them with their daughters, as they do today, and every day. Then they cast doubt on the Muslims about the Qur'an and the prophethood of the greatest Messenger (may God bless him and grant him peace). The Prophet sensed this terrible measure, so he forbade amusement gatherings, and imposed reprehensible punishment on those who indulge in adultery, alcohol, gambling, and pork. So Muslims refrained from

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

going to the Jewish homes that they had opened for this purpose…which are called today the bar and the casino.

(**After the truth became clear to them**). That is, the Jews have tried to return the Muslims to disbelief and misguidance, knowing that Islam is the truth, and that polytheism and denying the prophethood of Muhammad is falsehood, and this is not specific to the Jews, as most people deny the truth and are stubborn towards it, for no other reason than because it does not agree with their ambitions. Man is guided by the inspiration of his emotions and its benefits, not by the inspiration of his religion and reason. The Commander of the Faithful (peace be upon him) said: Most minds wrestle under lightnings. Greeds.

(**So pardon and forgive until God brings about His command**.). That is, turn away now, and do not be exposed to their punishment and discipline, until God commands you to do so, for matters depend on their times, and in many interpretations, God Almighty commanded the Muslims to turn away from them until the Almighty's saying was revealed: (**Fight those who do not believe in God or the Last Day**). This verse is not one of the verses about fighting, and Al-Razi said: Imam Muhammad Al-Baqir (peace be upon him) said: God did not command His Prophet to fight, until Gabriel revealed the Almighty's saying: (**Permission has been given to those who fight because they have been wronged**, **and indeed**, **God is Able to grant them victory**.) And he imitated a sword.

Violating the right:

Everything in life of disbelief and atheism, immorality and immorality, debauchery and corruption, injustice and tyranny, wars and quarrels, poverty and misery, all of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that, and the diseases and illnesses that accompany it, are ultimately due to one reason, which is violating the truth. If he were fair to people, all people would be happy and at ease, not just the judge. And in the Almighty's saying: (**After the truth**, **there is nothing but error**) An indication of this fact... Yes, the truth does not lack a supporter at all times, but it is few, and if the truth found supporters as it finds falsehood, the world would be in bliss and security... Indeed, if every person with the right demanded it and carried out his duty, we would not see any trace of injustice and falsehood.

God has established a guide for the truth that guides to it, and points to it from nature, from the Book of God, from His most honorable Prophet, and from his pure family, whom the owner of the house equated with the Qur'an by command of God, as stated in the hadith of al-Thaqalayn, which was narrated by Muslim in his Sahih. Whoever opposes this evidence with knowledge of it has rebelled against God and His Messenger, just as the Jews and polytheists did.

And establish prayer and pay zakat, **verse 110**:

((**110**) **And perform prayer and pay alms**, **and whatever good you put forward for yourselves**, **you will find it with God**. **Indeed**, **God is All-Seeing of what you do**. (**110**))

Parsing:

(What) from the Almighty's saying (they did not precede) is a conditional noun that asserts two verbs, and its place is the nominative with the beginning, and its predicate is a sentence that you find, and they preceded a jussive with what, the verb of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

condition, and you find it is also a jussive because it is the answer to the condition, and it is a predicate, and (what) is related to seer.

Meaning:

This verse includes three things:

1 - The order to establish prayer (1).

2 - The order to pay zakat.

3 - Encouraging goodness in general, and in the interpretation of Al-Manar, the verse first included a specific ruling, which is the command to pray and zakat, then a general ruling that is independent of itself, but includes in its generality the specific ruling mentioned above, and this is one of the methods of the Qur'an that does not find its counterpart in anything else. And the Almighty said: (**You will find it with God**) What is meant by it is the feeling of its reward and reward, not the feeling of the work itself, as was said, because works do not last.

She asks: We have seen the Qur'an always linking the command to pray with the command to pay zakat, so what is the secret?

The answer to this question is that prayer is a spiritual worship, and zakat is a financial worship, so whoever is serious about it seeking the pleasure of God, it will be easy for him to sacrifice himself for the sake of God.

Prayer and youth tricks:

Most of the youth of this generation underestimate religion and its people. Some of them say frankly and publicly: There is nothing beyond nature... and some of them say: There is a wise administrator behind it.

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) See the paragraph: They establish prayer, verse 3 of this Surah.

But it did not obligate fasting or prayer.. And the two are equal in the eyes of God in disbelief and denial.. Because whoever abandons prayer with a firm belief that it is not obligatory is exactly the same as one who disbelieves in God, without disagreement among Muslim scholars.

We, the religious scholars, condemned the youth of the generation for their disbelief and disdain, and condemned them to rebel against the religion of truth, without taking any action, or presenting them with a convincing approach. And I mean by work, the fruitful collective work that should be paved with meetings and holding conferences for deliberation and study, then establishing schools and colleges for the sciences of the Qur'an and Sunnah, the philosophy of the Islamic faith, Islamic history, psychology, and training in preaching and calling to religion in the best and most effective modern ways... Yes, some have made efforts that have led to praiseworthy results, but what is required is unified efforts, sincerity in intention and sacrifice from all... but how? The efforts are united, and those who make money in the name of religion are many, and they do not care about its affairs except to the extent that it brings them status and money.

Therefore, we religious scholars are responsible before God for the youth of the generation, just as they are responsible for being negligent and neglecting to address the knowledge of the true religion and acting according to its rulings.

And they said: **He will not enter Paradise**, **verse 111–113**:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And they say**, "**None will enter Paradise except he who is a Jew or a Christian**." **That is their wishful thinking**. **Say**, "**Bring your proof if you are truthful**." (111) **Indeed**, **whoever submits his face To God**, **and He is a doer of good**, **so He will have His reward with His Lord**, **and there is no fear upon them**, **nor shall they grieve**. (112) **And the Jews said**, "**The Christians are not upon anything**." **And the Christians said**, **The Jews are not based on anything**, **and they recite the Book**. **Thus those who do not know say something similar to what they say**. **God will judge between them on the Day of Resurrection regarding what they were in**. **They disagree** (113))

the language :

Hud is the plural, and its singular form is masculine, haid, and the feminine is haid, and the meaning of the wanderer is the repentant, returning to the truth, and Christians is the plural, and its singular is nasran, but it is only used with the relative yā', and we talked about that in detail when interpreting verse 62, and wishes are plural, one of which is a wish from wishing, and submitting one's face to God is sincerity to Him in action, and resurrection is a source like standing, but this word is widely used. On the Day of Resurrection, until it became a mark on him.

Parsing:

(And they said) kindness to (**He was loved by many of the People of the Book**) The pronoun in "qulla" refers to many, and both heaven and hell are adverbs of place, and (from) is a relative noun, and here it means those, and the singular pronoun was in view of the word, not the meaning, and the plural of them was in view of the meaning, not the word. (They said) and between them, bring. It is the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

noun of a present sentence, as well as the sentence "And they were reciting the book," and (like) is in place of the absolute object, meaning they said a word similar to their statement.

Meaning:

(**And they said**, "**None will enter Paradise except those who are Jews or Christians**."). The author of Majma' al-Bayan said: "This is a summary, and the words are appreciated. The Jews said: No one will enter Paradise except he who is a Jew, and the Christians said: No one will enter Paradise except he who is a Christian.. But we said: The words are based on this assessment, because it is known that the Jews do not testify to the Christians of Paradise, nor do the Christians testify to this for the Jews, so we know that he included the report.

For the sake of brevity, without distorting the meaning, the fame of the situation does not require a detailed explanation.

Monopoly of Heaven:

It appears from this noble verse that the Jews and Christians have believed in the theory of monopoly since ancient times, and that for them it includes the bliss of this world and the hereafter. It also appears that the monopoly of Heaven is reserved for the clergy, and on this basis the Church used to sell instruments of forgiveness to the disobedient and sinners after receiving the price, and it gained huge sums of money by doing so, but at the expense of encouraging crimes and the spread of corruption. Among the things that the Church used to write to the sinner in the instrument was Forgiveness is that: "It closes before you - the address to the sinner - the door

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

through which sinners enter to torment and punishment, and opens the door that leads to the paradise of joy, and even if you live for many years, this grace remains unchanged, until your last hour comes in the name of the Father, the Son, and the Holy Spirit."

(Those are their wishes) is the plural of wishes, because they are many, including their wish that the Muslims will return as infidels, and among them is that their enemies will be punished, and among them is that Paradise is theirs alone.

(**Say**, "**Bring your proof if you are truthful**."). Every claim needs evidence, and also every theoretical proof needs evidence, until it ends with a general principle that is proven by intuition and conscience, and the meaning of its proof is that all rational people agree on its validity, and no two disagree about it, just like this principle: "No claim needs evidence".. Oh God, unless the claim is self-evident, provided that the obvious claim is not called a claimant, because the claim is taken into its concept by the lack of evidence, but the clear case itself is its evidence. It is with it, and inherent to it and cannot be separated from it under any circumstances, otherwise it would not be self-evident... In short, it is not permissible to say: Where is the evidence for someone who said: Ten are more than one - for example -?

In the interpretation of Al-Manar, when mentioning this verse, it is stated that the righteous predecessors among the Muslims used to follow this principle, so they establish evidence for what they say, and demand it from the people for what they claim, but the bad successor - as the expression

The author of the interpretation reversed the verse, making imitation obligatory, forbidding inference except on the validity of imitation only, forbidding acting on

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the words of God and His Messenger, and making it obligatory to act on what so-and-so said, and what a publican said. As expressed by the author of Tafsir Al-Manar.

(**Indeed**, **whoever submits his face to God and is a doer of good will have his reward with his Lord**.). This is a denial of their claim that Paradise is for them alone and not for all people, and what is meant by the face in the verse is the soul and the essence. God Almighty said: (**Everything is perishing except His face**). The meaning is that everyone who believes in God, being sincerely sincere to Him in his deeds, not tainted by polytheism or hypocrisy, is among those honored by God, because the reward of one who does good deeds is not lost. As for His saying, Glory be to Him: "And He is the doer of good," it indicates that getting closer to God is only through good deeds, not through evil and harmful deeds, because God Almighty is not obeyed from where one is disobeyed.

(**And the Jews said**, "**The Christians are not based on anything**." **And the Christians said**, "**The Jews are not based on anything**."). The author of Majma' al-Bayan, quoting Ibn Abbas, said that the Christians of Najran disputed with the Jews in the presence of the Messenger of God (may God's prayers and peace be upon him), and a Jewish man said to the Christians: You are not upon anything. Then a Christian man answered him: The Jews are not upon anything. So this verse was revealed, recording the words of each of the two groups against the other.

Religion of interest among Jews and Christians:

By the way, what is known about the Christian religion is that it explicitly states that the Jews and their descendants after them bear responsibility for the crucifixion of "God." However, the Pope of Rome made a desperate effort in 1965 to exonerate

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the Jews of the current generation and previous generations from the responsibility of the crucifixion of Christ. To that end, he held four conferences and clashed with the Eastern Church. The costs of the conferences amounted to 20 million dollars, and the first and last goal is purely political, which is to strengthen the "State of Israel" and consolidate Its center is in Palestine, and its policy is in the world.. It is more correct to strengthen colonialism and strengthen its bases in the East in general, and the Arab countries in particular. If this indicates anything, it indicates that religion, for some of them, is material benefits, and that is enough. (1).

_____

(1) See the paragraph: "Interest is the reason, not nationality" when interpreting verse 96 of this Surah.

(**And they recite the book**). That is, the Jews have the Torah, which heralds Jesus and acknowledges his prophecy. The Christians also have the Gospel, which acknowledges Moses and his Torah. Accordingly, the Jews and Christians are under the rule of one sect, because their religion is one, and each of the Torah and the Gospel is a complementary part of the other. However, they disbelieve in each other.

Muslims also make each other unbelievers:

And if the Jews were by the rule of one sect, because the Torah recognizes Jesus, and the Gospel recognizes Moses, then it is more appropriate for the Sunnis and Shiites to be one sect in reality and reality, because their book is one, which is the Qur'an, not two Qurans, and their prophet is one, which is Muhammad, not two Muhammads. So how then did some of the two groups declare their brothers in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

religion infidels? ..And if we look at this verse (**The Jews said**, "**The Christians are not based on anything**," **and the Christians said**, "**The Jews are not based on anything**," **and they recite the Scripture**.) If we look at it in the meaning that we have explained, and all commentators agree on it, then we compare the one who accuses his Muslim brother of disbelief – if we look at the verse and measure this by its standard, he would be a thousand times worse off than the Jews and Christians. The Jews have declared the Christians to be unbelievers, and the Christians have declared the Jews to be unbelievers. (**And they recite the book**) That is, the Torah and the Gospel.. So how can a Muslim make his Muslim brother an unbeliever, even though he is reciting the Qur'an?! So let those who distort the Book with their tongues and whose hearts are blind to its meanings and goals fear God.

(**Thus say those who do not know**, **similar to what they say**.). What is meant by those who do not know in this verse is the Arab polytheists, as they said exactly as the Jews and Christians said: They alone will enter Paradise, excluding Muslims and all people.

The Qur'an answered first: what the Jews and Christians answered, that truth is not limited to persons, nor to names and titles, and that entering Paradise is conditional upon faith and good deeds. Second: God Almighty knows the right from the wrong, and He will reward each for his deeds. (**God will judge between them on the Day of Resurrection regarding what they disagreed about**.).

TAFSIR MUSHAF FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

Everyone promotes his religion:

She asks: Each of the people of religions and parties claims that he is the one who is right, and others are false, just as the Jews, Christians, and Arab polytheists claimed, so how can we be able to know the liar from the truthful one?

Before answering, we preface by pointing out this fact, which is: Everyone who claims the truth must be one of two things: either he is certain in advance from the beginning of his opinion, insists on it, does not tolerate error, and does not listen to evidence to the contrary, whatever its type, or he is abstract from the truth, searching for it, examining and digging his best, until when he sees what he believes to be the evidence, he adopts it, determined that if the truth becomes clear on the other side, he will follow it and change his opinion, because He seeks wisdom wherever it may be and be... We must separate these two because the first is no way to convince him with argument and the logic of reason, rather there is no cure for it except turning away from it, and the second makes understanding easy with him, and we all know that there are issues that are clear in themselves about which no two people disagree, such as prosperity is happiness and bliss, poverty is affliction and misery, love is better than hatred, cooperation is better than conflict, peace is more beneficial than war, knowledge is light, and ignorance is darkness. Justice is right, injustice is wrong, and that one thing cannot be characterized by an attribute or its opposite, and other intuitive human truths.

If this is established, and we are aware of it, and then a pretender claims that he is the one who is right and no one else is, then we compare his statement with those facts that are agreed upon, and we judge them based on them. If he agrees with them, then it is right, and if he contradicts them, and his statement calls for harm and evil, then it is false. Thus, it becomes clear to us that the statement of the one who said: "Everyone strengthens his religion, I wish I could see, is correct?" This statement is mean and dangerous, aiming to spread chaos and ignorance. If it were true,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

institutes, temples, and courts would have to be closed, as there are no rational, legal, or moral values.

What makes speeches trivial is that saying: "I wish my poetry were correct" is a poetic statement that came from the inspiration of emotion that derives its logic from illogicality.. And God Almighty spoke the truth when He said: "And poets are followed by those who go astray. Have you not seen that in every valley they wander, and that they say what they do not do?"

Prohibiting the mosques of God, verse 114:

(**And who is more unjust than he who prevents the mosques of God from being mentioned in them, and seeks to destroy them? It is not for them to enter them except in fear. They will have disgrace in this world. And for them in the Hereafter is a great punishment** (114))

Parsing:

They agreed that the accusative infinitive is from that and the verb to which it entered is in the accusative, then they differed in its parsing based on four statements mentioned by Al-Razi and Abu Hayyan Al-Andalusi, and the clearest of them - as we see - is that the infinitive is in the accusative by removing the lower case, and the appreciation is prevented from mentioning God in it, as you say prevented him from such-and-such, and fearful is an adverb from the waw in entering it.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

This verse is one of the verses that have had multiple interpretations, and its apparent meaning indicates a threat and threat to those who do not respect mosques, or who use temples, and prevent them from building them, or from worshiping God in them, or work to demolish them, or neglect them, or disrupt religious rituals in them.. And the divine and human duty imposes on every human being to sanctify temples, and enter them, out of reverence for them, and submission to their majesty. And fearful of God's punishment and hoping for His reward, not reckless and belittling, because it was created for this purpose. Then God Almighty made it clear that whoever harms the temples, God Almighty will humiliate and humiliate him in this life, and will punish him tomorrow with His greatest torment.

In short, the verse, according to its apparent meaning, is merely a statement that whoever does such-and-such, God will do such-and-such to him. Therefore, it is a general issue that does not require the existence of a specific event that occurred in

The past, or at the time of the speech, or expected to happen... But the commentators said: It is a reference to a special incident, then they disagreed among themselves: Did the incident referred to occur before the mission of Muhammad (PBUH), or after the mission? Then the group who said: It is news about something that happened before the mission also differed among themselves regarding the definition of that thing that happened. Some of them said: The verse tells about what happened to Titus the Roman, when he entered the Holy House about seventy years after the death of Christ, and destroyed it, until not one stone was left upon another. He demolished the Temple of Solomon, and burned some copies of the Torah, and Christ had warned the Jews of that. It was said that Titus destroyed the Holy House by inciting the Christians in retaliation. From the Jews.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Among those who say that it is information about what happened, he said: It tells about what Nasr's Babylonian destroying the Holy House, and the interpretation of the author of Al-Manar reads as follows: "It is strange that Ibn Jarir al-Tabari said in his interpretation: The verse refers to the unity of Christians with Nasr's Babylonian destroying Jerusalem, even though the incident at Nasr's Bay occurred six hundred and thirty-three years before the existence of Christ and Christianity." (1).

Also, among those who say that the verse is news of what happened, there are those who believe that it was revealed about the polytheists of Quraysh, as they prevented the Prophet and his companions from entering Mecca in the story of the Umrah of Al-Hudaybiyyah.

As for those who said: The verse is news of something that is expected to happen, they also differed among themselves. Some of them said: It is a reference to the Crusaders' raid on Jerusalem and other Muslim countries. And among them are those who said: It is news of what happened to the Qarmatians, who demolished the Kaaba and prevented people from performing Hajj. Then this group said in both parts: This verse is one of the miracles of the Qur'an, because it told of the unseen.

This is a summary of what the commentators said...and we do not rely on any of it, as there is no evidence

---

(1) Coincidentally, I read this misstep by Al-Tabari on the same day that I read a long article about him in the Egyptian newspaper Al-Jumhuriya supplement dated May 5, 1967, in which it was stated: "Al-Tabari is without a doubt the dean of historians of Islam... and his book is a major one in interpretation." Al-Tabari died in the year 310 AH, that is, more than one thousand and fifty years ago. If this was

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

the case of the most reliable and foremost historians and commentators, how can a person trust others? And who does it depend on? ..

From reason or transmission, the soul is reassured by it, and we rely on the apparent meaning of the verse that does not contradict reason, and there is no evidence to divert it to any other transmission, which is the obligation to respect temples, prohibiting exposure to them, and punishing those who intend evil towards them.

Among the rulings on mosques:

It is recommended to build mosques, to build them with the remembrance of God, to clean them, and to light them. It is forbidden to desecrate them, and for a woman in a state of impurity or menstruating to enter them. It is recommended to pray two rak'ahs of greeting upon entering them, and it is disliked to build them in an honorable place, because Ali, the Commander of the Faithful (peace be upon him), saw a mosque in an honorable place and said as if it was a pledge of allegiance, meaning a temple for the Jews, and in the hadith: "Build cities in honor - that is, in an elevated place - And the mosques are large," meaning they are not as honorable as a group of sheep, and it is also disliked to place niches in them, because when the Commander of the Faithful (peace be upon him) saw them, he said: They are as if they were Jewish slaughterhouses. (1) .. What is meant by these hated niches is niches that protrude and disturb the worshipers. Rather, a group said that they are forbidden, but as for niches in the hollow, there is nothing wrong with them, and people should follow them.

To God belongs the supervisor and the West, **verses 115–117**:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And to God belongs the East and the West. So wherever you turn, there is the face of God. Indeed, God is All-Encompassing, All-Knowing.** (115) **And they said, "God has taken a son. Glory be to Him." Nay, to Him belongs whatever is in the heavens and the earth. Each has his own channel** (116) **He is the Creator of the heavens and the earth, and when He decrees a matter, He only says to it, "Be," and it is** (117))

---

(1) The author of "Miftah al-Karama" reported from a group of scholars the hatred of lofting mosques, and they said: Rather, he built a middle ground. He also reported from seven jurisprudential books the hatred of protruding niches in mosques, which I think is that Muslims did not care about the size and splendor of mosques except in competition with churches and sales, and in the words of the Commander of the Faithful (peace be upon him): (as if it were a sale) is an indication of that.

the language :

The east and the east have one meaning, which is the rising of the sun and the moon, and the west, the west, and the setting also have one meaning, which is the place of sunset. God singled out the east and the west for mention, not the south and the north, because the east and the west include everyone, as there is no place except that the sun and the moon rise on it, or set on it, and from here was the division of the globe into the east and the west only, not to them and to the south and the north. And then in the verse there is a meaning. Qunoot means permanence, then it was used to mean obedience and submission, and this meaning is what is meant here.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**To God belongs the East and the West**, **so wherever you turn**, **there is the face of God**). That is, the earth, the directions, and all the things belong to God, so wherever you worship, and however you devote yourself to worshiping the face of God, God will accept it from you. Whoever is prevented from worshiping in mosques, let him worship wherever he wants, and turn to any direction he wants, for the entire earth is a mosque, and all directions are the qibla. Some commentators said: The generalization in the verse is for the direction only, not the place, according to the Almighty's saying. (**To God belongs the East and the West**) This commentator was astonished by the Almighty's saying: (**Indeed**, **God is All-Encompassing**, **All-Knowing**) Reasoning for it is the generalization of the direction.. It is known that generalizing the cause of the ruling requires generalizing the ruling, a priori the dependency of the effect on its cause, and the cause of its cause, and in a word, as long as all directions and places belong to God, then it is valid to worship Him in every place, and to direct worship to all directions.

You ask: The apparent meaning of the verse indicates that the obligated person has the choice to direct his prayer in all directions, and he does not have to direct to the Kaaba alone, knowing that this is contrary to what Muslims have unanimously agreed upon?

The answer: Yes, the apparent meaning of the verse indicates that, and it includes obligatory and recommended prayer in all cases, but it was proven from the Prophet and his family (may God bless him and grant him peace), and unanimously.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Also, the obligatory actions are not valid if possible except towards the Kaaba, and the desirable actions are valid when walking and riding on a mount to whatever direction you are. Likewise, for the person who is confused and does not know the direction of the Kaaba, the obligatory actions are valid for him if he heads with it despite his inability to be on the safe side, and with these hadiths and consensus we specify the Almighty's saying: (**Wherever you turn**, **there is the face of God**) We designate it as the recommended prayer when walking and riding, and as the prayer of one who is confused. Also, according to the hadiths and consensus, we highlight verse 149 of Surat Al-Baqarah: (**And from wherever you exit, turn your face towards the Sacred Mosque**.) We dedicate it to written prayers with choice, and voluntary prayers with stability (1).

Thus, the error and suspicion in the words of those who said: The Almighty's saying: (**So turn your face towards the Sacred Mosque**) Abrogating the words of God Almighty: (**Wherever you turn**, **there is the face of God**) Because one of the conditions for abrogation is the inconsistency and conflict between the abrogated and the abrogated, such that affirmation and denial are based on one topic, and you have known that the topic of directing your face toward the direction of the mosque is specifically for the obligatory and voluntary prayers with stability, and that the topic of wherever you turn is the face of God - other than that.

(**And they said**, "**God has given birth to a son**."). In the interpretation of verse 113, we presented that both the Jews, the Christians, and the Arab polytheists said: They alone are right, and others are nothing, or are not based on anything, and therefore the pronoun in the Almighty's saying: "And they said" refers to these three groups, and it was stated in the Holy Qur'an that the Jews said: Uzair is the son of God, and the Christians said: Christ is the son of God, and the Arab polytheists said:

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The angels are the daughters of God, so there is no crime that this is true. The story is about them all.

(Glory be to Him) is a word of exaltation, and in a second verse: (**Glory be to Him that he has a son**). Because the existence of a child for God Almighty requires many caveats:

"Among them" is that the one who gives birth to him must be of his own kind, in order for procreation to be possible, and God has no gender or equal.

"Among them" is that birth requires closeness, and closeness requires physicality, and God is not a body.

---

(1) See the interpretation of the following verse 142, the paragraph "Why pray in a specific direction," as it complements this interpretation.

"Among them" is that the reason for the birth of a child is the need for him, and it is assumed that God is Self-sufficient in the worlds.

"Among them" is that the one who gives birth must be born, and it is assumed that God is not born. The Commander of the Faithful (peace be upon him) said: "Glory be to Him was not born so that he would be a participant in glory, meaning that his father would be a partner in glory with him - nor was he born so that he would be inherited and perish," meaning that the father would die and the son would inherit from him. God is greatly exalted above that.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"Among them" is that everything in the heavens and earth is created and owned by God, and the created being owned is not a son of the Creator and Owner, nor is the Creator and Owner the father of the created being owned.. Thus, the reasoning for the denial of a son from God Almighty becomes clear in His saying: (**Rather**, **to Him belongs whatever is in the heavens and the earth**).

(**Everyone has a law**). That is, obedient and submissive people.

She asks: "Ma" is used in something that does not make sense, and (**Law**) It is used in relation to someone who is sensible, because it is plural with the waw and the nūn, and what is meant by (ma) is the same as what is meant by b. (**Law**) How can it be correct to express the same thing by what is sometimes incomprehensible and by what makes sense at other times?

The answer: The earth and the heavens include those who understand and those who do not understand, and the verse included two sentences: one of them proved the sovereignty of God for what the earth and the heavens contained, and the second proved His obedience to God.. And when God Almighty wanted to express dominion, He defeated what does not understand, because dominion depends on Him, and when He wanted obedience, He defeated whoever understands, because it only comes from reason and choice.

(**The Creator of the heavens and the earth**). The creator is the inventor and innovator who did not take anything from anyone else, including the Almighty's saying: (**And monasticism they invented**) Accordingly, the meaning is: If God is the Creator and Creator of the heavens and the earth, then how can anything in them be attributed to Him on the grounds that He was born to Him?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And when He decrees a matter**, **He only says to it**, "**Be**," **and it is**.). This is a metaphor for the greatness and power of God, and that as soon as He wants, the desired is achieved, whether there is nothing and He creates it by His will from nothing, or it is something and He wants to transform it into something else, so it is transformed. We mentioned in the interpretation of verses 26-27, the paragraph "Formation and Legislation" that God has two wills:

The will to form, and the will to legislate, so review it if you wish...and from the will to form is the Almighty's saying in verse 59 of Surah Al Imran: (**The likeness of Jesus to God is like that of Adam**. **He created him from dust**, **then said to him**, "**Be**," **and he was**.).

If God had not spoken to us, **verses 118-120**:

(**And those who do not know say**, "**If only God would not speak to us or a sign would come to us**." **Thus those before them said**, "**The same is their saying**. **Their hearts are alike**. **We have already made clear**." **The signs are for a people who are certain** (118) **Indeed**, **We have sent you with the truth as a bringer of good tidings and a warner**, **and you will not be questioned about the inmates of Hell**. (119) **And the Jews will never be satisfied with you**, **nor Christians**, **until you follow their religion**. **Say**, "**Indeed**, **the guidance of God is the right guidance**." **And if you were to follow their desires after the knowledge that has come to you**, **you will have in God neither guardian nor helper**. (120))

the language :

TAFSIR MUSHAF FATIMA ALEHI SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The religious religion, and its example is the bee, and in the hadith: "Disbelief is one religion." It was stated in the interpretation of Ruh al-Bayan: "The legitimate method is called a sect, given that the prophets who revealed it dictated it to their nation, and it is called a religion, given the devotion of the servants to it, and it is called a law, given that it is a resource for those who thirst for its reward."

Parsing:

If not comes to the abstention, and is entered into two sentences: a nominal and a verbal one, such as If there had been no Zaid, I would have honored you, meaning if there had been no Zaid, so the predicate of the subject is usually predicated.

Ibn Malik said: "And if not, most likely the news will be deleted." It also comes to urge, that is, to encourage action, and is specific to entering the present tense or what it means - as Ibn Hisham said in Al-Mughni - such as if you do not ask for forgiveness, meaning, will you ask for forgiveness?

Meaning:

(**And those who do not know say**, "**If only God would not speak to us or a sign would come to us**." **Thus those before them said**, "**The same is their saying**. **Their hearts are alike**. **We have already made clear**." **The signs are for a people who are certain**). Those who went too far in their arrogance and stubbornness said to the Messenger of God (may God bless him and grant him peace): We will not believe you, until God tells us verbally: You are a prophet, or sends us an angel to inform us of that, or you bring what we suggest to you of the signs, like what God told about them in verse 90 and the following of the Night

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Journey: (**And they said**, "**We will not believe in you until you gush forth for us from the earth a spring**.") To what he said (**Or you will ascend to the heavens and we will not believe in your ascending until you send down to us a book that we can read**.).

God answered that by saying: (**Thus those before them said the same as their saying**: **Their hearts are alike**. **We have made clear the signs for a people who are certain**.). That is, this persistence in proposing falsehoods is not specific to those who proposed them to the Messenger of God (PBUH). The people of Moses said to him: (**Show us God openly**). They also said: (**Make for us a god as they have gods**). The Christians said to Jesus: (**Can your Lord send down to us a table from heaven?**) ..And this is the similarity between the one who suggested to Muhammad (peace be upon him) and the one who suggested to Moses and Jesus (peace be upon him), the similarity that the Almighty referred to when He said: (**Their hearts were alike**).

The reasonable thing that must be answered when asked is for God to support His Messenger with proofs and proofs that leave no room for doubt in the soul of the one whose soul has been freed from impurities and defects, and is stripped of the truth for the sake of the truth. God did that, and showed sufficient and comprehensive evidence of the prophethood of Muhammad. As for asking for an increase, it is obstinacy and arrogance... and it is obvious that the stubborn and obstinate person does not have to be answered... rather, he neglects and turns away from it.. The people who are certain are those who seek certainty about His face and the path that will lead to Him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning and type of evidence:

When interpreting verse 111, we presented: (**Say**, "**Bring your proof if you are truthful**.") Every claim needs evidence, and evidence needs evidence, until it reaches a general principle that is clear in itself, and in which no two people disagree, and in this paragraph we talk about the type of evidence:

It differs depending on the nature of the disputed thing. For example, if we want to know the materials contained in a natural body, we rely on experiment and laboratory. If we want to prove the existence of a wise ruler behind the universe, we return to reason, or knowledge of a ruling of Islamic law, we rely on the Qur'an and the Sunnah, or knowledge of the language and the meanings of words necessitate a return to custom and the terminology of the early Arabs. If there is a legal issue, we return to the law, or a historical issue, we return. To archaeologists and trustworthy narrators... Thus, the quality of evidence varies depending on the nature of the event that is sought to be proven, and no one, whoever he may be, has the right to suggest from his own discretion the type of evidence, or request more proof after the inference has completed all the elements that require certainty and conviction.

Accordingly, if there is adequate and adequate evidence called for by the nature of the meaning, and then a proposal proposes evidence other than it, or more reasoning, then he is being arrogant and dismissing his request and suggestion to the ground. Muhammad (PBUH) challenged the doubters and stubborn people with the Qur'an, and their inability and disappointment was proven, and the argument was made against them. If they asked for additional things after blatant inability, their request would be out of stubbornness and stubbornness, since if their goal was the truth with what is right. They would have been convinced of it and submitted to it after it appeared in its most complete and glorious form.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Indeed**, **We have sent you with the truth as a bringer of good tidings and a warner**, **and you will not be asked about the companions of Hell**.). This is a definition of the Prophet's job and mission, and that he is a teacher, not a ruler, and a clarifier of the truth, and he is not forced to do so. The verse follows the same meaning as the Almighty's saying: (**And say**: **The truth is from your Lord**. **So whoever wills**, **let him believe**, **and whoever wills**, **let him disbelieve**.) - Cave 29. The verse contains comfort for the Prophet (PBUH) so that his heart does not become distressed by the disbelief of the unbeliever and the stubbornness of the stubborn one.

(**Neither the Jews nor the Christians will be satisfied with you until you follow their religion**.). The owner of Al-Bayan Complex said:

"The Jews and Christians asked Muhammad (PBUH) to make peace with them, and they showed him that if he made peace with them and gave them permission, they would follow him and believe in him, so God would give him peace from them and their agreement. This indicates that it is not right to please the Jews and Christians under any circumstances, because God Almighty conditioned their satisfaction on becoming a Jew or a Christian, and if that is impossible, then it is impossible to please them."

The truth is that most people of religions and parties adhere to this tendency, and the Jews and Christians do not have anything special in this matter. Indeed, some people will not be satisfied with you unless you make yourself their slave. The Holy Qur'an has denounced this hateful tendency, and called for religious coexistence with all people of religions. It sanctified all the messengers and prophets, mentioned them

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

with all goodness, and obligated its followers to acknowledge them and believe in their prophecy, and this is one of the strongest motives. To create brotherhood between people of religion and religion, and to cooperate with each other.

In any case, God singled out the Jews and Christians for mention, so that the Prophet would despair and despair of their following him, as the author of the complex said.

(**Say**, "**Indeed**, **God's guidance is the guidance**."). When interpreting verse 26, we presented: (**He leads astray many thereby**, **and guides many thereby**.) The paragraph "Guidance and Misguidance" is that guidance is given to meanings: Among them is clarification of the truth, among them is success in being guided and doing good, and among them is reward, etc.. What is meant by guidance here is Islam, which God revealed to His Prophet Muhammad (PBUH), and anything other than it is desire, not guidance.. The meaning is, "Say, O Muhammad, to the Jews and Christians: What I am upon is the truth, and what you are upon is falsehood and misguidance, so how can I abandon the truth?" And follow misguidance?

Enemies of religion and principle:

God Almighty told His Noble Prophet that the Jews and Christians would not be satisfied with him until he followed their religion, and even though He, Glory be to Him, knew of the infallibility of His Prophet Muhammad (PBUH), and that he would not follow their desires under any circumstances, He addressed him with this warning: (**And if you follow their desires after the knowledge that has come to you**, **you will have in God neither guardian nor helper**.).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The commentators have mentioned two aspects of the validity of this prohibition and warning: The first is that disobedience is possible from the Prophet himself, and is forbidden by accident, that is, he abandons the disobedience even though he is able to do it, otherwise he would have no merit in abandoning it, and the prohibition and warning came in view of what is possible in person, regardless of what is forbidden by accident, that is, by virtue of infallibility.

The second aspect: The speech here is under the heading "Be careful and listen, neighbour." That is, it is directed to the Prophet in appearance, and to the people in reality.

I imagined a third aspect: that the Prophet may have had in mind that he would get closer to the Jews to some extent... in the hope that they would be guided, or seek help from them for the good he desired, or reduce their exaggeration and stop some of their evil... So God made it clear to him that the enemies of religion and principle would not be satisfied with anything from you unless you abandon what you are of the truth, and follow the misguidance they are on... Then he forbade him from making peace with them. And getting closer to them, because that helps them, and strengthens their support from where he does not want, and this strengthening and support is forbidden to you, O Muhammad, and to others, just as it is forbidden to follow their religion... This is because the Jews have become accustomed to evil and corruption, and to resist the truth and its people, and to offend those who do good to them, and any attempt at peace is useless with them, and how to harm... and the best answers is that God commands and forbids. The infallible also commands and prohibits the non-infallible, in view of His majesty, Glory be to Him, and if there is any distinction between the infallible and others, then it is in relation to other than Him, the Almighty, not in relation to Him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Then this prohibition and warning stigmatizes those who flatter the enemies of the religion and the nation under the pretext that he wants to exploit them for the benefit of the believers. But the opposite is true, for the enemy of the religion, the principle, and the nation does not make peace except on the basis of trade and bargaining, and that he is always the winner, and his only motto is take and do not give, and if you cannot, take more than you give. And God Almighty has made clear the truth about these merchants in the clearest and most eloquent statement, as He said: (**You will find them the most eager for life**.) 96 Al-Baqarah.

They recite it as it should be recited, **verses 121–123**:

(**Those to whom We have given the Book recite it as it should be recited – those believe in it**, **and whoever**

Whoever disbelieves in it, **those are the losers**. (**121**) **O Children of Israel**, **remember My blessing which I bestowed upon you**, **and that I have favored you over the worlds**. (**122**) **And fear a Day when no soul will avail another in any way**, **nor will any compensation be accepted from it**, **nor will any intercession benefit it**, **nor will they be helped**. (**123**))

Parsing:

A sentence recited by an adverb from the pronoun in "We came to them," and "Haqq" standing in place of the absolute object, that is, they recite it as "Haqq," while they are in (**Those are the losers**) The pronoun of separation has no place in parsing according to grammarians, such as Zaid was the one who rose.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Those to whom We have given the Book recite it as it should be recited – those believe in it**.). After God made it clear to His Prophet Muhammad (PBUH) that the Christians and Jews would not believe in him, indeed they would not be satisfied with him, until he followed their religion, he excluded the good and just people among them, and they are those who converted to Islam and believed in Muhammad (PBUH), and he expressed them as those who recite the Book as it should be recited, and what is meant by the Book is every book that God has revealed, whether in that is the Qur'an, the Torah and the Gospel – as God revealed them – because God Almighty did not He specifies a specific book, and the lack of specification and specification is evidence of generality, and a meaning that they recite correctly, contemplating its meanings, and acting on its commands and prohibitions, not merely improving the recitation, adjusting the words, and taking out the letters from their syllables, for these are nothing if there is no contemplation and admonition with them, and in the honorable hadith: He who does not believe in the Qur'an is he who makes what is forbidden to him permissible.

In short, both the Torah and the Gospel heralded the prophecy of Muhammad (PBUH), and the Qur'an also demonstrated its truthfulness. Indeed, many Jews, Christians, and polytheists who contemplated the verses and renounced the truth for what was the truth converted to Islam.

(**And whoever disbelieves in it – those are the losers**.). That is, whoever disbelieves in what God has revealed, which disbelief in it requires disbelief in Muhammad (PBUH), is inevitably one of the losers, because he is exactly like one who disbelieves in God... And it is obvious that there is no greater loss than the loss of the Hereafter and its remaining bliss with the survival of God Almighty.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**O Children of Israel**, **remember My blessing which I bestowed upon you**.). Its explanation was given in verse 40, and God Almighty has repeatedly reminded the Jews of His blessing in many verses, and the purpose is to rebuke them and rebuke them in the most eloquent and wisest manner... and from that is the Almighty's saying: (**And fear a Day when no soul will avail another soul in any way**.). Its explanation is given in verse 48.

Between a mujtahid and an imitator:

Sheikh Muhammad Abduh called for ijtihad and mourned the people of imitation. He had a group in Al-Azhar in which he interpreted the Qur'an, and when he reached the Almighty's saying: (**They recite it as it is recited**) He said :

"The one who recites the Qur'an merely for the sake of recitation is like a donkey carrying books. Note that he has no faith in the Book, because he does not understand its secrets and does not know God's guidance in it, and reading words does not benefit guidance, even if the reader understands their meanings, because this understanding is like imagination, and imagination is an imagination that appears and appears, then disappears. Rather, the correct understanding is the understanding of faith and belief from one who contemplates the Book, guided by it, noting that it is being addressed. His verses to be guided by them and to be guided by their meanings."

Some of the imitating sheikhs objected to him, saying: The scholars said: The Qur'an is worshiped by reciting it.

Sheikh Abdo replied: But God said: (**A blessed Book which We have sent down to you**, **that they may contemplate its verses**, **and that those of understanding may remember**.) - p. 29. In the opinion of Sheikh Abdo, as in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Tafsir Al-Manar: Every Muslim must read the Qur'an, or hear it in its entirety, even once in his life.

My covenant will not reach the wrongdoers, **verse 124**:

(**And when his Lord tested Abraham with certain words**, **and he fulfilled them**. **He said**, "**Indeed**, **I will make you a leader for the people**." **He said**, "**And of my descendants**." **He said**, "**My covenant will not reach the wrongdoers**." (**124**))

the language :

Trial is a test, and what is meant here is an obligation, and the words are single words, and what is meant are commands and prohibitions, including being instructed to slaughter his son, and what is meant here is obedience and response. It was narrated on the authority of Imam al-Sadiq (peace be upon him) that God tested Abraham by slaughtering his son Ishmael, so he resolved to do so.

Parsing:

Ibrahim is an advance subject, and his Lord is a posterior subject, and the pronoun refers to Abraham, which is verbally posterior and advanced in rank, because the rank of the subject is prior to the rank of the object. The grammarians said: It is not permissible to precede the pronoun in terms of pronunciation and rank, because that would refer to a previous one, either in pronunciation or rank, and it is not permissible for it to refer to a later one in terms of pronunciation and rank.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

(**And when his Lord tested Abraham with words, and he fulfilled them**). Ibrahim Al-Khalil (peace be upon him), the father of the prophets, is acknowledged and acknowledged by the three heavenly religions: Islam, Christianity, and Judaism, and the Arab polytheists venerate him, because of their affiliation to his son Ishmael (peace be upon him), and because they serve the Kaaba and protect it, which was built by Abraham and his son Ishmael. (1).

---

(1) The author of Al-Bahr Al-Muhit said: Ibrahim is the thirty-first grandfather of Muhammad, and he is Ibrahim bin Terah bin Nagur bin Sarug bin Argo bin Faleg bin Aber, and he is the Prophet's Hud, and he was born in the land of Ahwaz.

God Almighty made it clear that He commanded Abraham to do some duties, such as slaughtering his son - for example - and he found him trustworthy and loyal, so the meaning of "full of them" is that he complied and obeyed, and God described Abraham as faithful in verse 37 of the Star: (**And Abraham who paid**).

(He said - meaning, God - I will make you a leader for the people.) This is good news from God to Abraham by granting him the imamate initially, and without his request, as a reward for his sincerity, loyalty, and sacrifice.

(He said - meaning Abraham - and from my descendants.) This is a hope and supplication from Abraham (peace be upon him) that God Almighty would bestow Imamate on some of his offspring - because this is where the shunning comes in. And here the father's affection for the child is evident, as Abraham asked for the greatest happiness for some of his offspring, and he did not ask for it from God for himself, but rather God graciously bestowed it on him to begin with.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(He said – meaning, God – My covenant does not affect the wrongdoers.) This statement is a response from God to Abraham to appoint imams from his descendants, on the condition that they are like him, loyal and pious, because the goal of the imam is to prevent disobedience, so how could he be disobedient? I do not see a word more indicative of the imam's justice and his mercy for the ruled than the words of Ali (peace be upon him), the caliph of the Muslims: "The nations have come to fear the injustice of their shepherds, and I have come to fear the injustice of my subjects." A ruler who fears the injustice of his ruled. And a strong person fears the tyranny of the weak. Ali, who does not care, will he fall to death, or will death fall upon him? Ali, who has become the source of power and authority, fears his subjects. The opposite should have been the case.

Imamate and the idea of infallibility:

The word "Imam" is given in the language with two meanings: Among them is the path: because it leads the walker to his destination, and among them is that which people follow in guidance or misguidance. The Almighty said: (**And We made them imams who guided by Our command**) ..And he said in another verse: (**And We made them imams calling to the Fire**). A person may be an imam if he is being followed in one thing, and a person being led in prayer can be a follower in another thing. This depends on the language, but according to religion and Sharia, the imam is used to refer to the one who leads the people in prayer.

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

In prayer, however, it is not used in that except in a restricted manner, so it is said that it is the imam of Friday prayers and the congregation. If it is absolute and not restricted, then it is used in two meanings: the first in reference to the Prophet, and

his rank is the highest of the ranks of the Imamate. The second is used in the guardian of the Prophet... and the imam means the imamate of prophecy and the message, and the imam of guardianship and caliphate is followed in everything and is not subordinate to anyone else in anything during the time of his imamate.

The imam, in the sense of the prophet, lacks a text from God through the trustworthy spirit, and in the sense of the guardian, there must be a text from God Almighty on the tongue of His noble prophet, and the condition of this text is that it be in the name and the person, not only in the descriptions and the general form, as is the case with the jurist and the legal judge, but in the specific text that does not accept interpretation, nor specification, and in which there is absolutely no room for ambiguity, or the possibility of the opposite, and from here it becomes clear that using the word imam is without restriction. Someone other than the Prophet, or someone other than the successor, is a subject for pause and contemplation, and it is not far-fetched that it would be forbidden, just like applying the word "guardian of the Prophet" to someone other than the infallible Imam.

Whatever it may be, the saying of this Imam, whether he was a prophet, or a successor, is the saying of God, and his guidance is the guidance of God, and his ruling is the ruling of God, which cannot bear the opposite. And whoever claims any of that for himself without proving the definitive text on it in particular is a slanderer and a liar. The best thing I have read about the description of the Imam is the saying of the greatest Imam Zayn al-Abidin (peace be upon him) in Sahifa al-Sajjadiyah: "O God, you have supported your religion at all times with an imam whom you have established with knowledge. For your servants, and a beacon in your country after you connected his rope with your rope, made him the means to your satisfaction, assumed obedience to him, warned against disobeying him, commanded that his commands be obeyed, and one should end when he prohibited, and that no one

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

ahead of him should come before him and no one should fall behind him - that is, he should remain following him - for he is the protector of the non-believers, the cave of the Muslims, the handhold of the believers, and the splendor of the Lord of the Worlds.

These are the descriptions of the one whom God chooses as an imam for His servants... It is obvious that imamate, in the sense of prophecy and guardianship, requires infallibility, and it does not cease. In any case, it is the same, because a blind person does not lead another blind person like him, and a filthy person does not purify an filthy person like her, and whoever is subject to the punishment does not impose the punishment on others.

The Imami Shiites cited the Almighty's saying: (**I will make you a leader for the people**) That the imamate

It cannot happen except by a designation from God Almighty, and this is supported by Abraham's request from him, the Almighty, to appoint imams from among his descendants. If the imamate was to be appointed by him, the Almighty, it would, by nature, need a text from him.

The Imami Shiites also cited the Almighty's saying: (**My covenant will not reach the wrongdoers**) On the obligation of infallibility for the Prophet and the successor, the evidence is that God has clearly stated that the Imamate is not entrusted to an oppressor, and an oppressor is one who commits a sin in his life, regardless of its type, even if he repents afterward, as this name is confirmed for him, even if it is for some time, and whoever is confirmed as such will not be an Imam.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Coincidences and circumstances would have it that someone other than Ali would grow up in the stone of polytheism, abomination, and idol worship, and that he would be immersed in the impurities of ignorance until the call to prayer, and that he would not utter the testimony until he disobeyed his habit, and after the idols had had enough of him and his prostration to them. God willed that Ali ibn Abi Talib would grow up in the stone of prophecy and purity, and that Muhammad (PBUH) would condition him according to the will of God, and that he would be soft and fresh, and that He takes down the idols from their thrones and throws them under Muhammad's feet.

Here is a question that we pose to every reasonable, fair-minded person, so that he can answer it inspired by his mind and conscience, and it is:

It is money that belongs to a minor who inherited it from his father, and he must have a guardian who will take care of it and protect it. The matter came down to us between appointing over it a man who had not disobeyed God for the blink of an eye throughout his life, neither young nor old, or between appointing over it a man who disobeyed Him for a long time, and he was a sane adult, then he repented and turned to Him. So which should we choose: the first or the second?

A sufficient proof of the infallibility of the People of the House (peace be upon them) is God's testimony to them of infallibility in verse 33 of Al-Ahzab: (**God only desires to remove impurity from you**, **O People of the House**, **and to purify you with a thorough purification**.) .. We talked about infallibility in detail when interpreting verse 39, the paragraph "The infallibility of the prophets." See the paragraph "Ahl al-Bayt." This paragraph is a continuation of the previous two paragraphs.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

The idea of infallibility is not specific to the Shiites alone. The Sunnis said it, but they attributed it to the nation, relying on a hadith that was not proven among the Shiites, which is: "My nation will not unite on error." The Christians said in the infallibility of the Pope, and the communists said in the infallibility of Marx.

And Lenin, and the Syrian nationalists said that Antoun Saadeh was infallible, and the Muslim Brotherhood said that Hassan al-Banna was infallible, and everyone who used the statement of a human being as evidence, and took from it an argument and evidence, said that he was infallible, whether he wanted it or not.

In China, hundreds of millions today believe in the infallibility of Mao Zedong - we are now in the year 1967 - and they praise his teachings. If the communists differ among themselves, as well as others whom we mentioned, they differ in interpreting the words of the leaders and what is meant by them, not in the necessity of acting on them and being loyal to them, just as Muslims differ in interpreting the texts of the Qur'an, and Christians differ in interpreting the Bible... and whoever singles out infallibility as Shiites is one of two people: either ignorant. A fool, or a slanderer and a conniver.

And when We make the House a place of return, verse 125-126:

(**And when We made the House a place of rest for the people and a place of safety, and they took the place of Abraham as a place of prayer, and We covenanted with Abraham and Ishmael, "Purify My House." For those who circle around, and those who seclude themselves, and those who kneel and prostrate** (125) **And when Abraham said, "My Lord, make this a peaceful land and provide its people with fruits – whoever of them believes in God."**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

And the Last Day. **He said**: **And whoever disbelieves**, **I will give him enjoyment for a little while**, **then I will force him to the torment of the Fire**. **Miserable is the destination**. (**126**))

the language :

The word "Bayt" by its placement and general use includes every verse, but it has become a symbol on the Holy Kaaba, due to its frequent use there without restriction. "Thabab" means "return," and "mathaba" is a name for the place of return. And abstinence and i'tikaaf are abiding by something and staying attached to it.

Parsing:

Lord is a caller added to the speaker's ya', meaning, O my Lord, and the letter of call was deleted, and the ya' was deleted for lightening and clarity of meaning, and the ba was broken to indicate the speaker's ya' was deleted, and in the Almighty's saying: (**Who among them believed?**) In exchange for some of each, which is its due... and in his saying: (**And whoever disbelieves**) It is permissible for it to be placed in the accusative, provided that it is the object of a deleted verb whose appreciation is: God said: And also provide for one who disbelieves, and "Amta'ah" is attached to the deleted verb, and it is permissible for it to be one of these in the nominative case with the beginning, and a sentence "Fam'ta'ah" is a predicate, and it is permissible for the fa' to be inserted into the predicate due to the resemblance of the relative noun to the conditional noun.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And when We made the House a place of rest for the people and a place of safety**). And when we made conjunction with his saying: And when he was tested, the meaning is that God Almighty has made his house a destination for people, to which groups of them will come to perform the rituals, and after that they will disperse to their countries, then other groups will return to it, and so forth... And also He has made it safe in the afterlife, because when a person reaches it and performs the rituals, he returns to himself and is separated to his Lord and repents to Him for his sins, and this is how it will be. The house is a means of salvation from torment and punishment, just as God made his house a safe place in this world, because its resident feels safe and no one harms him. A man used to see the killer of his father in the sanctuary and ignore him. This is a custom inherited from the time of Ismail (peace be upon him) to this day.

The offender takes refuge in the sanctuary:

In the Book of Al-Jawahir, which is the greatest source of Jaafari jurisprudence, it is stated verbatim: "The punishment should never be carried out in the Sacred Mosque on the one who takes refuge in it, according to the Almighty's saying: (**Whoever entered it was safe**) Rather, it is restricted for him to eat and drink, and he is limited to what fills his thirst, so that he can go out and the punishment be imposed on him. The authentic narration came from Imam Jaafar Al-Sadiq (peace be upon him)

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMJAD NAQI NAQVI

Concerning a man who commits sins outside the Sanctuary, then resorts to the Sanctuary, he said: The punishment should not be imposed on him, nor should he be given food, or given water, nor speak to him. If he does that to him, he is about

to be released, and the punishment will be imposed on him. And if he commits a crime in the Sanctuary, the punishment will be imposed on him in the Sanctuary, because he did not see the sanctity of the Sanctuary."

Abu Hanifa said: It is not permissible to kill someone who takes refuge in the Sacred Mosque, and he cited as evidence the Almighty's saying: (**And when We made the House a place of rest for the people and a place of safety**).

(**And they made the place of Abraham a place of prayer**.). They took the khasar as a kasra, which is an order to pray in Maqam Ibrahim, because the meaning of musalla is a place of prayer. The jurists have unanimously agreed that it is desirable to perform the two rak'ahs of circumambulation in it if possible, and what is understood from Maqam Ibrahim is the well-known place that is now in the mosque. As for the statement of those who said that what is meant is the entire mosque, it needs evidence.

(**And We covenanted with Abraham and Ishmael**, "**Purify My House for those who circle around**, **and those who seclude themselves**, **and those who kneel and prostrate**."). That in the Almighty's saying: (**To purify them**) Explained according to our covenant, it has the meaning of meaning, and it has no place in the parsing, and the meaning is that we commanded Abraham and Ishmael to respect the House, and to keep away from it everything that does not befit it of idols, impurities, dirt, idle talk, obscenity, immorality, disputing, and the like, and to order the people to do so, and (**For the sectarians**) Who revolve around the house, and (**Those who work hard**) Or those in seclusion who reside in the mosque and stay with it, or stay close to it for worship, and (**Kneeling and prostrating**) They are the worshippers, the plural of kneeling and prostrating.

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And when Abraham said**, "**My Lord**, **make this a safe land**."). This is a supplication and hope from Abraham to God to make the Holy Mecca one of the safe places, meaning that its people would be safe from invaders and tyrants, from earthquakes and storms, and the like. A group of commentators said: God answered Abraham's supplication, as no one intended to do harm to Mecca except that God broke his back, and whoever transgressed against it, his transgression would not last long.

(**And provide its family with fruits – whoever of them believes in God and the Last Day**). When Abraham built the house in a desolate land with no water or pasture, God Almighty prayed to this land for safety and security, and for sustenance to be collected from it. He did not specify its type, nor its land, because what mattered was the sustenance's arrival, how it was, and where it came from… God responded to Abraham's call,

Sustenance was brought to Mecca from various types and countries, and it was a passageway for caravans and a headquarters for trade. Verse 57 of Al-Qasas indicates this: (**Have We not established for them a secure sanctuary into which the fruits of all things are brought?**). Abraham restricted his request for provision to believers only, because God had informed him that among his descendants were unjust people, and that He, Glory be to Him, would not entrust the Imamate to those who were unjust.

(**He said**: **And whoever disbelieves**, **I will give him a little enjoyment**). That is, God said to Abraham: I also provide for the unbelievers, and more specifically the sinners, because sustenance is one thing, and imamate is another thing. Imamate is a

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

religious and temporal authority, and this calls for faith and justice, even infallibility: As for sustenance, it is for the righteous and the immoral, just like water and air... Sins and transgressions have no effect on lives and livelihoods in this life, but their effect will appear tomorrow on the Day of Resurrection. Where the disobedient will receive the reward for their deeds.

And when Abraham raised the rules, verses 127–129:

(**And when Abraham raised the foundations of the House, and Ishmael, "Our Lord, accept it from us. Indeed, You are the Hearing, the Knowing** (127) **Our Lord, and make us submissive to You and those who Our descendants are a nation submissive to You, and show us our rituals, and accept our repentance. Indeed, You are the Accepting, the Merciful.** (128) **Our Lord, and send among them a messenger from among themselves, who will recite to them Your revelations, and teach them the Book and the wisdom, and purify them. Indeed, it is You, the Mighty, the Wise.** (129))

History of the Kaaba:

Commentators and historians disagreed about the history of the Kaaba: Was it before Abraham (peace be upon him) and then it was destroyed, so he and his son Ismail restored it by the command of God Almighty, or whether

The history of its construction and establishment begins with Abraham?

Most Muslim interpreters and historians believed that it was much earlier than Abraham, and some said: Rather, the Kaaba was born at the hands of Abraham (peace be upon him), and others stopped, and did not rule anything, and said: God

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

knows best. We are with these people... because the mind has no scope in this regard, whether negative or positive, and the path to knowing it is limited to antiquities and excavations, or to a Qur'anic verse, or a definitive Sunnah.

I did not read the statements of researchers in antiquities and excavations, and the Qur'an did not explicitly specify the date of construction. All that was stated in it was that Abraham and his son Ishmael had begun building the house, and they cooperated together to establish it. This is more general than that it did not exist at all before, or it existed, but it was exposed to ruin and destruction, then Abraham and his son Ishmael renovated it.

The definitive Sunnah is negative, and the narrations contained in this section are all single, and a single narration is evidence in Sharia rulings only. (1) Or in it and in its topics, one might say. As for beliefs, historical issues, and purely external topics, there is no evidence except with evidence that requires peace of mind and reassurance, and then the report is based on the definite rule of the Sunnah.

Whatever it is, we are not responsible before God Almighty, nor are we charged with knowing the history of the construction of the Kaaba, the time of its creation and birth, and whether it is a part of Paradise, or a piece of earth? And whether Adam and the prophets after him made the pilgrimage to it, or not? And at the time of the flood: Did it rise to the sky, and then descend to the earth after that? And the Black Stone: Did Gabriel bring it from heaven, or did Adam accompany him from Paradise, or did Mount Abu Qubays come out of it? And: Is he blackened from touching sinners? And other things for which there is no support except one report, or a slanderous storyteller.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(1) The strangest thing I have read in this section is the saying of Sayyed al-Tabatabai in Tafsir al-Mizan, vol. 1, p. 196: "The inauthenticity of the chains of narrations does not necessitate their being rejected unless they contradict reason or authentic transmission." Among the self-evident information is that not violating reason and established transmission is a condition for the authenticity of the reports that have been proven authentic by evidence, not for those that have not been proven. The lack of authenticity of the chain of transmission is sufficient to reject the information, without adding another condition. Otherwise, it is necessary to work with everything. Incorrect news unless it contradicts reason or established transmission...and its corruption is obvious.

We are not responsible for any of these things, nor are we obligated to know them either by obligation or recommendation, nor by reason or by law. There is no benefit in researching them, religious or worldly. These researches and the like lived for a period of time, then went away with the wind. And whoever wants to revive them is exactly like someone trying to turn back the hands of the clock.

The thing that we ask about and demand - with regard to the Kaaba - is to go to it for Hajj and Umrah, whoever is able to do so, to respect it, sanctify it, preserve it, and defend it with life and treasure, following the example of the Greatest Messenger and his family (may God bless him and grant him peace), and his companions, followers, scholars, and all Muslims. They believe with an unblemished faith that venerating the House of God is venerating God, and being keen on it is keen on the sanctities of God. And to deny it is to deny the religion of God.. The Commander of the Faithful (peace be upon him) said:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"God has made it obligatory for you to perform the Hajj to His Sacred House, which He has made a destination for the animals. They return to it like the roses of livestock, and they desire - that is, they frighten - towards it, even though doves. He, Glory be to Him, has made it a sign of their humility before His greatness, and their submission to His glory... He, Glory be to Him, has made Islam a source of knowledge, and a sanctuary for those who seek refuge."

(**May God accept from us**). This is a supplication from Abraham and Ishmael that God would reward them for this work, because the meaning of acceptance with God is the reward for the work that He accepts, just as not being rewarded for the work means its rejection and rejection, nor is it dismantled according to the generosity of God and His presence. There is no doubt that God has accepted their supplication, and rewarded them abundantly for this obedience, because He is the one who opened the door of supplication, and He would not have opened the door of supplication to a servant, especially the pious. The door to an answer is closed for him, as the Commander of the Faithful (peace be upon him) said.

(**Our Lord**, **and make us submissive to You**). The Muslim, the Muslim, and the surrendered have one meaning, which is the one who submits and submits, and what is meant here is the one who is most sincere to God in his belief and deeds, and there is no doubt that the happy and praiseworthy one is the one who submits to God Almighty in all his affairs and affairs.

(**And from our descendants is a nation submitted to you**.) God answered their prayers and made millions of Muslims among their descendants.

The Shiites and the ancestors of the Prophet:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Shiites, apart from all Islamic sects, were specific in saying: Muhammad's fathers, grandfathers, mothers, and grandmothers were all monotheists, none of them associated anything with God, and that Muhammad, from the time of creation, was moving from pure loins to purified wombs until the hour of his birth (may God bless him and grant him peace).

The famous Shiite sheikh al-Mufid said in his explanation of the beliefs of al-Saduq, edition 1371 AH, p. 67: "The fathers of the Prophet (PBUH) from his father to Adam were united in their belief in God, and our consensus is upon him. God Almighty said, addressing His Prophet Muhammad: (**And your turning among those who prostrate**) - Poets 219. The Greatest Messenger (PBUH) said: I continued to move from the loins of the pure to the wombs of the pure, until God Almighty brought me out into this world of yours... The Prophet's words indicate that all of his forefathers were believers, since if some of them had been unbelievers, they would not have deserved to be described as pure, according to the Almighty's saying: (**The polytheists are unclean**) So the infidels were judged to be impure, and when the Messenger of God (may God bless him and grant him peace) ruled that all of his fathers were pure, he described them as such, which indicated that they were believers.

(**And show us our rituals**). That is, he taught us the rituals of Hajj and other acts of worship.

(**And repent on us**). It is not necessary for the request for forgiveness to be accompanied by the presence of sin, especially if the request is from the prophets and guardians, because these honorable people see themselves as negligent in their duty to God, no matter how hard they work in worshiping God, and how devoted they are to His majesty, because people know best of His greatness, and since man's

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

worship is as extreme as it is, it will not fulfill some of the rights to that greatness that has no beginning and no end.

(**Our Lord**, **and send among them a messenger from among them**.). God responded to this call by being the Seal of the Prophets and the Master of Messengers. It was mentioned in Sunni and Shiite hadiths that the Prophet said: "I am the call of Abraham, and the good news of Jesus." And in Surat Al-Jumu'ah: (**It is He who sent among the unlettered people a messenger from among them**, **reciting to them His verses**, **purifying them**, **and teaching them the Book and the wisdom**, **even though they had previously been Clear error**) .. The Commander of the Faithful (peace be upon him) said: "God sent Muhammad (peace be upon him) and none of the Arabs reads a book, nor claims prophethood or revelation."

The good news of the Awaited Mahdi:

Just as the prophets gave good tidings about Muhammad (PBUH), he also gave good tidings about the Awaited Mahdi from his son, and I wrote a book about that, which I called "The Awaited Mahdi and Reason." In it I quoted many hadiths from the Sunni and Shiite paths. Copies of the book ran out, so "Dar al-Ilm Lil-Malayin" reprinted it along with the book "God and Reason." The afterlife and the mind. And prophecy and reason, and I collected the four in one book called "Islam and Reason." What I read in this section was collected in the book: "Mukhtab al-Athar fi al-Imam al-Twelfth" by Sayyid Lutfullah al-Safi. It was more than five hundred pages in large quantities, and it is the best source ever. After the book "The Awaited

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Mahdi and Reason" was published, I read a long speech by Muhyiddin, known as Ibn Arabi, about the Mahdi. I quote part of it as follows:

He said in the third part of the Meccan conquests, edition of Dar Al-Kutub Al-Arabiyya, pp. 327 et seq.:

"God has a caliph who will emerge when the earth is filled with oppression and oppression, and he will fill it with justice and justice. This caliph is from the family of the Messenger of God (may God's prayers and peace be upon him), from the descendants of Fatima (peace be upon him). His name is the same as the name of his grandfather, the Messenger of God. He pledges allegiance between the pillar and the station. He resembles the Messenger of God in his appearance. He has the broadest forehead and the furrowed nose. He leads the people in prayer according to the Sunnah of the Messenger of God (may God bless him and grant him peace). My legacy is not mistaken, and this is infallibility."

And whoever turns away from the religion of Abraham, verse 130–134:

(And who would turn away from the religion of Abraham except one who fools himself? And We have chosen him in this world, and indeed in the Hereafter he will be among the righteous. (130) When He said to him His Lord has submitted. He said, "I have submitted to the Lord of the Worlds." (131) And He enjoined it upon Abraham, his sons, and Jacob, "O my sons. Indeed, God has chosen for you the religion, so do not die unless And are you Muslims? (132) Or were you martyrs?

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

When death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God." And to Him we submit. (133) That is a nation that has passed away. To it is what it has earned, and you will have what you have earned, and you will not be asked about what they used to do. (134))

the language :

The origin of foolishness is belittlement and recklessness, and anyone who disposes of himself or his money in a way that is harmful to it, and outside of what is familiar to rational people, is a foolish and reckless person, but the harm of the foolish person is specific to him alone. Selection means selection and selection, and what is meant by the presence of death is the presence of its signs and evidence.

Parsing:

Whoever desires an interrogative, includes denial and denial, that is, no one desires, which indicates that among its meanings is denial, there is only after it, and whoever is a silliness of a relative relative noun in the nominative case instead of each of the concealed pronouns in desires, and it is permissible to accusative of who is on the exception, and the word itself is in the accusative case of distinction, such as if he complained to you about something in his soul, and it is permissible to be the object of a mitigating silliness provided that what is meant by it is an aggravated silliness. That is, he made himself a fool, (and when he attended) when an adverb related to martyrs, and (when he said) when related to when he attended, and what you worship (what) is an interrogative subject to worship, and Abraham, Ishmael, and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Isaac instead of your fathers, and it is said to him a detailed substitute for a general one.

Meaning:

(**And whoever turns away from the religion of Abraham except one who fools himself**). This is a rebuke from God

For the Jews, Christians, and Arab polytheists who did not believe in Muhammad, and the secret of the rebuke and rebuke is that the Jews are proud of their lineage to Israel, and Israel is Jacob, son of Isaac, son of Abraham, and the Christians are proud of Jesus, and Jesus' lineage through the mother's side is also connected to Israel. As for the Arab polytheists, all of them are Adnani, who trace their lineage back to Ishmael, son of Abraham, in addition to the fact that they attained goodness. In pre-Islamic times, with the blessing of the house that Abraham built... everyone - then - took pride in Abraham and the religion of Abraham, and it is known that Muhammad (PBUH) is from the descendants of Abraham, and follows the religion of Abraham, and therefore whoever disbelieves in Muhammad and his religion has disbelieved in Abraham and his religion... and there is no doubt that whoever disbelieves in the source of his pride and pride is completely foolish. As if he behaved in himself in a way that would lead him to destruction.

(**And We have chosen him in this world**). That is, We made it pure and free of impurities, according to the Almighty's words: (**God wants to remove impurity from you**, **O People of the House**, **and to purify you with a thorough purification**.).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And in the Hereafter he will be among the righteous**.). It is self-evident, because in this world it is like that. Islam links the afterlife with the actions of this world, and never separates them. So whoever is insightful and righteous in this world, then he is like that in that time, and whoever was blind and miserable in this world will be blind and miserable in the afterlife.

(**When his Lord said to him**, "**Submit**." **He said**, "**I submit to the Lord of the Worlds**."). She asks: When did God ask for Islam from Abraham? Did he ask him before his prophecy, or after it? The first is not possible, because God does not seek revelation from someone who is not a prophet, and the second is something that is attainable, because God does not send down revelation to a person until after he submits to Islam.

The answer: The Almighty's saying: (He converted to Islam. He said, "I converted to Islam") is a metaphor for the fact that Abraham is one of the elite of the elite, and that he is worthy of prophecy and the message. This is because he responded to all of God's commands and prohibitions, and carried out the burdens of prophecy and the message in the most complete and complete way. So what is meant by the verse is merely praise for Abraham, for his sincerity, obedience, and submission, and at the same time a rebuke to the Jews and Christians. And the polytheists who are proud of Abraham, then disobey and rebel against those who came to revive the religion of Abraham and spread his Sunnah and doctrine.

(**And he commanded it to his sons Abraham and Jacob**.). The pronoun in (bha) refers to the religion of Abraham.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Do not die unless you are Muslims**.). That is, persevere in Islam, until death, so that you may be resurrected upon it and meet God through it.

The right of the child over the father:

This verse feels that the father is responsible for raising his child and guiding him to the religion of truth. Imam Zain al-Abidin (peace be upon him) said: "As for the right of your child, then you know that he is from you, and will be added to you in the present world with his good and evil, and that you are responsible for him in terms of good manners, pointing to his Lord Almighty, and helping him to obey Him, so do in his affairs the work of one who knows that he will be rewarded for doing good to him, and punished for doing wrong." To him.

(**Or were you witnesses when death approached Jacob?**). He attended death, meaning he was dying, and signs of death came down to him. The author of Majma' al-Bayan said: The Jews claimed that the day Jacob died, he commanded his sons to convert to Judaism. So God invalidated this claim by saying to them: You did not witness Jacob's death, so how can you claim falsehoods against him? The truth is that .Jacob said to his sons at that moment: (**What will you worship after me?**)

You ask: "Ma" is used for the irrational, so how was it used here in reference to the True God?

The answer: The people at that time were worshiping idols, so the question was asked about the people's idol, not the one who worshiped the Truth, and therefore (what) means: What do you worship?

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**They said**, "**We worship your God and the God of your fathers**, **Abraham**, **Ishmael**, **and Isaac**.") ..You ask: Jacob is the son of Isaac, and Ishmael is his uncle, his father's brother, so how is it correct to include Ishmael with the patriarchs?

The answer: The uncle is in the same position as the father, because he is his brother, and he is venerated as he is venerated. In the honorable hadith, the Messenger of God (PBUH) said: "Return my father to me," meaning his uncle Al-Abbas.

(**That is a nation that has passed away**. **To it is what it has earned**, **and to you is what you have earned**.). This verse refers to a general principle, which is that the results and effects of actions return tomorrow to the worker alone, and no one affiliated with him benefits from them, if they are good, just as no one else will be harmed by them if they are evil. Islam established this principle in various ways, including verse 164 of Surat Al-An'am:

(**No female bearer of faith shall bear the burden of another**) Among them is verse 39 of Surah Al-Najm: (**And that man has nothing but what he strives for**) .. Among them is the saying of the greatest Messenger (may God bless him and grant him peace) to his only daughter, Fatima: O Fatima, work, and do not say: I am the daughter of Muhammad, for I am of no use to you before God.. and similar things.. and simplification in this matter, if it indicates something, only indicates that, to this day, we are ignorant of the most obvious things and the most obvious self-evident things.

And they said, "**Be Jews or Christians**." **Verse 135–138**:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And they say, "Be Jews or Christians and you will be guided." Say, "Rather, the religion of Abraham is upright, and he was not of the polytheists**." (135) **Say, "We believe in God and in what has been revealed to us, and what has been revealed." To Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them, and we belong to him. Muslims** (136) **But if they believe in the same as you have believed, then they are rightly guided; but if they turn away, then they are only in discord. God will suffice you for them, and He is the All-Hearing, the All-Knowing**. (137) **God's steadfastness. And who is better than God's steadfastness? And We are His worshipers**. (138))

the language :

The Hanif is the one who inclines away from false religions to the religion of truth, and the meaning of this in conclusion is that the Hanif is the upright, and the lame is said: the most honourable, hoping for safety, just as the Digh is said: sound, and the destructive desert has a reward. The tribes are one tribe, and the tribe of a man is his grandson and his son's descendant. The tribes of the Children of Israel are twelve tribes from the twelve sons of Jacob, and they are in the same position as the Arab tribes descended from Ishmael. Discord and dispute

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It is taken from the slit, which is the side, meaning that each one became in a slit other than the other's slit, and dye is taken from the dye. The author of the Bahrain Council said: When a baby was born to them, the Christians would dip him in yellow water, they would call him baptism, and they considered that to be a

purification of him, and it is similar to circumcision among Muslims. God Almighty said: Purification is the saturation of God, meaning that the true purifier of minds and hearts is the true religion.

Parsing:

You will be guided. The answer to the command is juxtaposed, which is "be," because it contains the meaning of the condition, meaning that if you follow Judaism and Christianity, you will be guided. The word "millah" is in the accusative case with a deleted verb, meaning "we follow the religion of Abraham," and is a Hanif descendant of Abraham. (**And who is better than God in gifting?**) Distinguishing the transformed form from the subject, i.e., whoever dyes it is better than God's dyeing.

Meaning:

(**And they said**, "**Be Jews or Christians and you will be guided**."). The pronoun in "they said" refers to the People of the Book, and the meaning is that the Jews said, "Be Jews and you will be guided, because guidance, according to their claim, is limited to them alone." And the Christians said the same as what the Jews said.. And God said to His most honorable Prophet Muhammad (PBUH): (**Say**, "**Rather**, **the religion of Abraham**.") That is, we do not follow Judaism or Christianity, but rather we follow the religion of Abraham. We have mentioned in the interpretation of verses 111-113 what sheds light on these allegations and the like.

Dialectical logic:

And someone might say: The Jews said: We are the only ones who are right, and the Christians said: Rather, we are the only ones... And Muhammad (PBUH) said:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Rather, Abraham is the one who is right, neither the Jews nor the Christians. All of these statements are confiscations and allegations on their face, and if they are true for the Jews

Christians should use this type of false logic, because it is not correct to attribute anything like it to God and His Messenger, so what is the reason?

The answer: The purpose of his saying: (**Rather**, **the religion of Abraham**) It is attacking the Jews and their accusations, not proving the truth itself, and it is permissible for a person to attack his opponent with something that is not an argument in himself, but rather an argument for the opponent only, or to attack him with something that is an argument for him, such as attacking the Christians with Adam who had no father, when they said: Christ is Lord, because he is without a father, so he criticizes them by saying that Adam is without a father, so he must also be a Lord, even though you deny divinity from him. .. This type of logic is called dialectical logic, and it directed criticism against the Jews and Christians, and contradicted them with what we are in:

The Jews and Christians differ in religion and belief, and each sect considers the other to be infidels, and at the same time they agree on the validity of the religion of Abraham, and it is obvious that Abraham was neither a Jew nor a Christian, but rather he was (a Hanif – that is, a monotheist – and was not one of the polytheists). That is, Abraham was not a Jew, because he did not say: Uzair is the son of God, nor did he make a likeness to God, as the Jews claimed that God is an old man with a white head and beard, and he was not a Christian, because he did not say Christ is the son of God, because that is polytheism in reality... As long as both the Jews and Christians acknowledge the religion of Abraham, they are obligated to be

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

monotheists, and even to perform Hajj to the Sacred House of God, just as Abraham believed and did, and as he believed. Muhammad did so, knowing that they were not monotheists and did not perform Hajj, so they are lying in their lineage to the religion of Abraham, and Muhammad (PBUH) is the truthful and trustworthy follower of the religion of God and the religion of Abraham.

In a second expression, adopting what is agreed upon, which is the religion of monotheism that Abraham followed, and which Muhammad now follows, is better than adopting what is disputed about it, which is suspicious Judaism and threefold Christianity.

(**Say**, "**We believe in God**."). The speech is for Muslims. (**And what was revealed to us**). It is the Qur'an. (**And what was revealed to Abraham**). They are the scrolls of Abraham, and it was said: they are ten. (And Ishmael and Isaac). They are the sons of Abraham, Ishmael is older than Isaac, his mother is Hagar, and Isaac's mother is Sarah. And Jacob, Ibn Ishaq, and the scriptures were not revealed to all of them, but rather

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It was revealed to Abraham only, but it is correct to attribute it to everyone given that they worship it and are called to it, just as it is correct for us Muslims to say: The Qur'an was revealed to us, because we believe and act in it and call to it.

(And the tribes). They are the grandchildren of Jacob from his twelve sons, and they are like the Arab tribes from the descendants of Ishmael. Among the tribes are many prophets such as David, Solomon, Yahya, and Zechariah, and they also include believers who worshiped the scriptures of Abraham (peace be upon him). (**And what was given to Moses and Jesus**). The Torah and the Gospel, (**And what was**

given to the prophets from their Lord). Like the Psalms revealed to David, (**We do not differentiate between any of them**). That is, we believe in everyone, whether he has an influential book or not, and we are not like the Jews and Christians who believed in some and disbelieved in others. Rather, everyone is equal to us, in terms of acknowledging their prophecy. It is obvious that belief in all prophets is only obligatory in general terms, and we are not responsible for the details except after the clarification of the book or the Sunnah.

(**And we submit to Him**). That is, they acknowledge His oneness, and are sincere in servitude. (**If they believe in what you believe**, **then they have been guided**.). That is, if they believe in a true faith, which is monotheism pure from the impurities of polytheism, and acknowledge all the prophets, including Muhammad, just as Muslims believe in all the prophets without exception, then they will be guided.. What is meant is not that they believe in a religion like the religion of Islam, as there is no parallel to Islam at all.

(**But if they turn away**, **they are only in discord**.). Whoever opposes the truth has split the stick and scattered unity. (**God will suffice you for them**) Bad deception only befalls those who do it.

The comprehensive word, in short, for all that we have presented is that Islam rejects fanaticism, calls for cooperation on the basis of goodness and justice, recognizes truth wherever it may be, and calls on its followers to open their hearts to people, all people in affection and sincerity.

(Sibghat Allah) is the religion of truth that purifies hearts and minds from filth and filth, not dipping in yellow water, as Christians do, or anything else. Muhyiddin Ibn Arabi said in his interpretation:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"Everyone with an inner belief and doctrine is colored by the color of his belief, religion, and doctrine. Those who worship different sects are colored by the color of their intention, and those who adhere to the doctrine are colored by the color of their imam and leader.

And the wise people by the color of their minds, and the people of different innovations and desires by the color of their desires, and the monotheists by the color of God, especially those who have no color better than them, nor any color after them."

Say, "**Do you dispute with us about God?**" **Verse 139–141**:

(**Say**, "**Do you dispute with us about God, when He is our Lord and your Lord, and We have our works and you have your works, and we are sincere to Him?**" (**139**) **Or do you say that Abraham and Ishmael are And Isaac, and Jacob, and the tribes, were they Jews or Christians? Say**, "**Do you know better, or God?**" **And who is more unjust than he who conceals testimony that he has from God? And God is not heedless**. (**140**) **That is a nation that has passed away. To it is what it has earned, and you will have what you have earned, and you will not be asked about what they used to do**. (**141**))

Meaning:

(**Say**, "**Do you dispute with us about God?**"). In the interpretation of verses 92–96, the paragraph "Interest is the reason, not nationality," it was mentioned that the Jews opposed the Prophet out of concern for their interests, and for the money that they were collecting from making an offer and making it permissible, and from usury

TAFSIR KUSHAF FATIMA AL EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and cheating, and alcohol and gambling, and other things that Islam forbids, and they justified the opposition with reasons that had no resemblance to reality. Among those reasons is what the commentators said in interpreting this verse, that the Jews said to the Prophet (PBUH): You are not a prophet, because God does not send prophets except from the Jews. By the way, the Jews claim that God is theirs alone and that he is the God of a tribe, not the God of the world.

Also, the Christian leaders and Quraysh leaders denied the prophethood of Muhammad (PBUH) out of fear for their status and interests, and they used falsehoods as the Jews did, as the Christians said

As stated in the interpretations: If God had sent a prophet, he would have been one of us, not one of the Arabs. As for the leaders of Quraish, they said: If he had sent him from the Arabs, he would have chosen him from the wealthy and powerful class, as verse 31 of Az-Zukhruf indicates: (**If this Qur'an had not been revealed to a great man from the two cities**) (1). And verse 8 of Al-Furqan: (**Or treasure will be presented to him, or he will have a garden from which he may eat**.).

Everything accepts disputes and arguments, even the existence of God, except for one thing, for it is never open to discussion among those who acknowledge the existence of God, which is the specification of God's mercy and bounties to an individual and not another: "Or do they divide the mercy of your Lord?" And so God commanded His Prophet Muhammad (PBUH) to say to those who denounced God's blessings upon him through prophecy, to say to them: Do you dispute with us about God, when you know that God Almighty knows best who is fit for the message and who is not? It is suitable for it, so do not object to your Lord.. Indeed,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

upon us and upon you is submission to His judgement, not disputing with His will and choice. This is the meaning of the Almighty's saying: (**He is our Lord and your Lord**).

(**For us to do our deeds and for you to do your deeds**). This is exactly as God Almighty says: (**You have your religion and I have mine**). That is, your dispute regarding God's choice and blessings upon me has effects on you alone, just as the harm of disbelief affects the disbeliever, and the benefit of faith affects the believer. (**And we are sincere to Him**) Without you, because you control God, and you want Him to submit to your desire, but we delegate the entire matter to Him, and submit to His rule.

(**Or do you say that Abraham**, **Ishmael**, **Isaac**, **Jacob**, **and the tribes were Jews or Christians?** This is in conjunction with "Are you arguing with us about God?", and the meaning is: "Which of the two matters do you cling to?" Is your statement that God does not send a prophet from among the Arabs, based on the religion of Abraham, his sons, and his granddaughters? If you cling to the first, then God knows best where He will place His message, and if you cling to the second, then Abraham was an upright Muslim, neither a Jew nor a Christian, because Judaism and Christianity occurred after him and after his sons and the tribes. In both assessments, your statement is false and has no justification. The Qur'an guides us in this dialogue to the method that we should follow with the opponent, and to rely in besieging and restraining him on the logic of the mind that is convinced by him and is at peace with him. All sane people.

TAFSIR MUSHAF FATIMA ALEHI SALAM VOL 1 BY AYATOLLAH DR SYED MUHAMMAD NAQI NAQVI

(1) What is meant by the two villages is Mecca and Taif, and the man they meant in Mecca is Al-Walid bin Al-Mughirah, and in Taif Urwa bin Masoud.

(**Say**, "**Do you know better**, **or God?**"). We mentioned that both the Jews and Christians said: We are more deserving of prophecy.. So God commanded His noble Prophet to respond to them by saying: Do you know where he will place his message, or he? ..The Messenger is for God and from God, and yet you want to choose him? Are you his guardians? God Almighty is Most High... Am I more ignorant and more foolish than the one who says to you: I know better than you what you like and please you, and what makes you angry and hurtful? Is he more foolish than an ignorant person who does not know anything who says to the person who invented the spaceship - for example - "I know more about it than you"? .. I do not know of a statement more eloquent in ignorance and rebuke than the Almighty's saying: (**Do you know better or God?**) .. We seek His forgiveness and seek refuge in Him from what the false people say and do.

(**And who is more unjust than he who conceals testimony that he has from God?**). From God related to testimony, or to the omission of an attribute of testimony, meaning it is a testimony existing from God.. The meaning of the words is that you, O community of Jews and Christians, have a testimony from God that you have read in the Torah and the Gospel, which is that God Almighty will send an Arab prophet from the sons of Ishmael (peace be upon him), and yet you concealed the testimony and dared to distort His Book out of fanaticism for falsehood and stubbornness toward the truth, so you deserved the curse. And torment.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**That is a nation that has passed away**. **To it is what it has earned**, **and to you is what you have earned**.). This verse is mentioned in a single letter, with the number 134. It was mentioned there to show that the sincerity and greatness of Abraham (may God bless him and grant him peace) is of no use to the Jews and Christians. This verse came here to show that the deeds of the Jews and Christians contradict the doctrine and work of Abraham. Therefore, their claim that they are following the religion of Abraham is a lie and a slander. When interpreting verse 48, we talked about repetition in the Qur'an.

Certificate:

Every sane adult must respond and respond if he is called upon to bear witness, and he is not justified in rejecting it without an excuse. God Almighty said: (**The martyrs do not refuse when they are called**) Al-Baqarah 282. Imam Jaafar al-Sadiq (peace be upon him) said: If a man calls you to bear witness to a religion or a truth, you cannot neglect it.

The obligation to bear it necessitates the obligation to perform it, and the prohibition of concealing it. God Almighty said: (**no**

Hide the testimony, **and whoever conceals it is sinful in his heart**.) - Al-Baqarah 283. And he said: Who is more unjust than he who conceals a testimony that he has? Imam al-Sadiq (peace be upon him) said: He who has a testimony on his neck should not refuse when he is called to establish it, and let him perform it, and advise him regarding it, and let the blame of a blamer not seize him for it.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Yes, it is permissible for him to refrain from giving testimony out of fear of harm to himself, or to other innocent people, because there is no harm in Islam in addition to consensus and specific hadiths.

Sincere and enough:

Islam mourned the false ones, debated with them with reason and conscience, advised them to do good things, and commanded them to do what is right, but it did not allow anyone to do anything against them other than good advice unless they transgressed the limits, and transgressed and misled the innocent and simple people from the truth with slander and false propaganda. If they did any of this, they must be deterred and disciplined, and God has made that clear in many of His verses: including verse 193 of the Qur'an. The cow: (**But if they desist**, **then there is no aggression except against the wrongdoers**.). Including 105 women: (**O you who have believed**, **your own souls are yours**, **and he who goes astray will not harm you**. **If you are guided**, **to God is your return**, **all of you**, **and He will inform you of what you used to do**.) ..And including what we are in: (**We have our deeds and you have your deeds**, **and we are sincere to Him**.) .. Yes, they are sincere, nothing less and nothing more - if the expression is more correct -.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

Part Two

in

Surah Al-Baqarah

What turned them away from their Qiblah, verse 142:

(**The foolish among the people will say**, "**What turned them away from the qiblah which they used to follow**." **Say**, "**To Allah belongs the East and the West**. **He guides whom He wills to a straight path**." (**142**))

the language :

We discussed the meaning of foolishness in verse 130: (**Except he who fools himself**). Ibn Arabi said in his interpretation: Anyone who does not realize the truth of the religion of Islam is a fool, because he is light-minded.. The qiblah is taken from facing, and it is every direction a person faces.. turning away from it, turning away from it.

Parsing:

Among the people is related to the deleted adverb of the foolish, because the adverb and the genitive case after the definite article relate to the adverb, and after the indefinite article to the adjective. And what is the interrogative of my denial, and its place is nominative with the beginning, and its predicate is a general sentence, and the pronoun in (they) refers to the Prophet (PBUH) and the Muslims.

Meaning:

(**The foolish people will say**, "**What turned them away from the direction they used to follow?**"). Previous prophets used to pray to Jerusalem, and the Prophet (PBUH) prayed there by God's command for quite a while, but he (PBUH)

TAFSIR NUSHAT FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

wished that God would turn the qibla to the Kaaba, and God Almighty fulfilled his wish, as it will come soon.

What is meant by the fools is the Jews, because they are the ones who criticized the Muslims for returning in prayer from the Holy House to the Kaaba, and the word (he will say) apparently indicates flags.

God, Glory be to Him, is His Most Generous Prophet, according to the words of the fools before it occurred from them, and came from them. As for the statement of those who said that the word (he will say), even if its apparent meaning is reception, what is meant by it is the past, and that God addressed His Messenger with it after the fools said, not before they said, and it came in the future tense, suggesting that what they said was preordained and expected. As for this saying, it is an interpretation of the apparent meaning without evidence to indicate it. Or necessity calls for it.

In any case, God Almighty commanded His greatest Messenger Muhammad (PBUH) to respond to these fools by saying: (**To Allah belongs the East and the West**. **He guides whom He wills to a straight path**.). That is, all directions belong to God, and the Kaaba and Jerusalem are equal to Him. But wisdom and interest sometimes require that he guide whomever he wishes from among his servants to the Holy House, and sometimes to the Kaaba.

Why pray to a specific direction?

Here is a question that many people ask, which is: Why is it obligatory to pray in a specific direction, and it is only valid in that direction, knowing that God Almighty

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

is in every place, and that He explicitly said: (**To God belongs the East and the West**, **so wherever you turn**, **there is the face of God**)?. Verse 115 Al-Baqarah.

The answer: First, God Almighty also said: Turn your face toward the Sacred Mosque, and wherever you are, turn your faces toward it. This verse 144 of Surat Al-Baqarah is an interpretation and clarification of verse 115. What is meant by it is turning to any direction, which is in the recommended prayer when walking and riding, and in the prayer of the confused person who does not know the qiblah. What is meant by verse 144 is the direction in the obligatory prayer, and the explanation of that was presented in detail in the verse. 115.

Second: The validity of prayer depends on the presence of a command to it from God Almighty, and based on this principle we must look: Is the matter related to praying to any direction we wanted, or to a specific direction, and if it is the first, then the prayer is valid to whatever direction it is. If it is the second, then it is not valid except to the place commanded, whether it is the Kaaba, the Holy House, or other places. In short, obeying the command is one thing, and the presence of God in every place is another thing. Worship is one of the matters that are "suspensory" as the jurists put it, that is, it depends on the statement of God.

It has the tongue of His Prophet, and there is no room for suspicions and possibilities, nor for anything except the clear and correct text. God first commanded the Muslims to pray to the Holy House, and if they prayed to the Kaaba, it would not be accepted from them. Then He ordered them to turn to the Kaaba, and if they prayed to the Holy House after that, it would not be accepted from them even though they are for Him and from Him. That is because the criterion for the validity

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

of prayer is its agreement with the command in all its parts and conditions, just as the criterion for its corruption is Violation of the order.

We have made you a moderate nation, **verse 143**:

(**And thus We have made you a moderate nation that you may be witnesses over the people and that the Messenger may be a witness over you**. **We did not make the qiblah which you were facing except that We might know whose The Messenger is followed by someone who turns on his heels**, **even though it is a hardship**, **except for those whom God has guided**, **and God would not cause your faith to be lost**. **Indeed**, **God is compassionate and merciful to people**. (**143**))

the language :

The middle with the sukoon of the sīn is an adverb, you say I sat in the middle of the people, and the middle with the opening of the sīn is goodness. The Greatest Messenger (may God bless him and grant him peace) said: The best things are the middle ones, and he said: You should follow the middle pattern, and the middle comes in the sense of justice, you say: so-and-so is average or average in his morals, that is, he is moderate in them, and justice and goodness are close together, and what is meant by the middle here is that God Almighty has made the religion of Muslims moderate in belief and morals. Rather, monotheism, and as for morals, it is not only material, nor only spiritual, but rather both of these and those on the condition of equality and complementarity. And after the human in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Language is its offspring, and it is also used to refer to the back of the foot, and it was borrowed here for one who disbelieves in God and His Messenger, because the one who turns on his heel leaves what is before him and turns away from it, and since the one who abandons faith is in the position of one who turns away from what is before him, it was described in that way.

Parsing:

Likewise, kāf means like, and its place in the accusative is an adjective for a deleted infinitive that is drawn from "We made you," and the appreciation "We made you made like that." And that is a reference to guidance. The clarification comes when examining the meaning. "We made" requires two objects: The first object here is the qibla, and the second is deleted, which is the direction, which is an attribute of the direction, and appreciation. We did not make the qiblah the direction it was on except that we might know.. and if it is: (That) lightened from heavy has no effect. The author of Al-Mughni said: She neglects a lot and works a little, and the kabirah is a predicate of kan, and the lam is added to the kabirah for the difference and lack of ambiguity between the negligible "anna" and the negated "anna."

Meaning:

(**And thus We made you a moderate nation**). This sentence is an explanation of the Almighty's saying, "He guides whomever He wills to a straight path." The explanation is that God Almighty has bestowed guidance on the followers of Muhammad (PBUH), and the most prominent manifestation of this guidance is that He made them moderate in religion, intermediate between excess, which is an increase, such as polytheism, and negligence, which is a deficiency, such as atheism. This is from the standpoint of belief, and as for moderation in morals, He combined

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

for them in his teachings and guidance the truth. The soul, and the truth of the body, there is neither frugal spirituality nor extravagant materialism, but rather an equation and balance between them.

Some have cited God Almighty's saying: (**And thus We made you a moderate nation**) He used it as evidence for the argument of consensus, but it is a misplaced reasoning, because the verse was not mentioned to show consensus, and it is an argument, or it is not an argument..

Others said: This saying of God Almighty indicates that every Muslim is just by nature.. This statement is fundamentally false, because justice is one of the matters that can only be proven by sense or evidence.

Integration and equality in Islam:

Since man is composed of an earthy, mortal body and an immortal divine secret, which is the soul, (**And they ask you about the soul**. **Say**, "**The soul is from the command of my Lord**."). Since each of them has demands and needs, therefore, Islamic legislation and directives came on the basis of the two matters and organized them together without one overshadowing the other. In a word: Man has two parts, so neglecting one of them is neglecting himself.

Islam has forbidden monasticism and exhausting oneself by eliminating nature. It has also forbidden evil things, extravagance in desires, and luxury at the expense of others. It has permissible the adornments and pleasures of life, such as good food, good clothing, and so on. Whoever reviews the verses of the Qur'an will find that the entire world was created for the sake of a life that is satisfied and pleasing to

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

everyone, and that shrinking from it is shrinking from religion, and struggling to monopolize it and deprive others is corruption in the world. The land, and a danger to the entire society.. The best of all livelihoods according to Islam is that which comes from the toil of the right hand and the sweat of the forehead.

Anas said: We were with the Messenger of God (may God bless him and grant him peace) on a journey, and some of us were fasting and some were breaking the fast, so we stayed at a place on a hot day, and those who were fasting fell down, and those who were breaking the fast rose to serve them. The Messenger of God (may God bless him and grant him peace) said: Those who broke their fast today received the full reward.

This is the middle ground and justice on which Islam is based, and calls for it. There is no worship that will stop you from striving and working, and no ferocity in striving will distract you from God and worshiping Him.

(**That you may be witnesses over the people**, **and that the Messenger may be a witness over you**.). The meanings of the individual words are clear, as well as the general meaning of the compound ones.. But the problems and ambiguity in specifying what we Muslims bear witness to over others.. What is it? The Messenger will bear witness tomorrow against those of us who disagreed that he did not follow Islam and its rulings, so will we bear witness?

On the Day of Resurrection against non-Muslims because they violated the Qur'an and Sunnah? .. The commentators' opinions on this matter were numerous and conflicting, but I did not agree with any of them.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

What I tend towards is that Muslim scholars in particular are obligated by religion to convey the message of Muhammad (PBUH) in its face to the people, whether the ignorant Muslim or the non-Muslim. Whoever fulfills this sacred duty of scholars becomes a witness against those who conveyed the message to him and did not act on it, and whoever among the scholars neglected and did not convey it, Muhammad (PBUH) will testify against him tomorrow before God that he has betrayed the message after knowing it and carrying it.

To clarify, we give this example: A man has money, and he has a son who has not yet reached maturity, and when the owner of the money feels that his death is approaching, he bequeaths to a neighbor of his whose religion he trusts to spend the money on raising and educating his child. If he does, and the child succeeds as the father wanted, then that is it. If the guardian cares about the child, but he rebels and refuses education, then the guardian is a witness to the child, and if the guardian neglects and falls short in the will, then the father is a witness to the guardian. The guardian is accountable to God and the parent.

Thus, we scholars are responsible before God and His Messenger for spreading the Islamic call among people of religions with wisdom and beautiful exhortation, and for teaching the rulings to those who are ignorant of them among the Muslims. And whoever fails in this duty, the Lord of the universes will testify against him tomorrow with a clear and clear testimony in the hands of the Mighty and Mighty. And woe be to him who the Messenger of God bears witness to, and whom God judges. This is if he neglects and does not preach good tidings, so what if he does wrong and is the reason for doubting the religion? And his family.

(**We did not set the direction of direction that you were facing except that We might distinguish who would follow the Messenger from who would**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

turn on his heels.). After God ordered His most honorable Prophet to move from the Holy House to the Kaaba, some of the followers of the Messenger (PBUH) became suspicious and said: "Once here, and another time there," and the Jews took advantage of the position of these ignorant people, and began to cast doubt on the Prophet. The Jews have been, and still are, and will never cease to be, and will always be, masters of temptation and corruption, and a tool of deception and deception by nature and nature. They create problems and place obstacles in the path of every sincere person, and turn societies into hell if they can. Thus, the enemies of the truth always and in every age meet with weak-minded people, and they use them as a tool for plotting, sabotage, and chaos.

Imam Ali described these people in the most eloquent way when he said: "A savage rabble, following every crowing, swaying with every wind. They were not illuminated by the light of knowledge, nor did they take refuge in a close corner."

God told His great Prophet that those who doubted and doubted were not believers in their reality, but rather their faith was false, not genuine, and We protected them with affliction, so that they would appear as they really were to you and to others. (Even if the new qiblah is difficult, except for those whom God has guided.) They are people of stable, authentic faith, not people of borrowed, camouflaged faith.

You ask: God Almighty knows something before it happens, so what is the reason for His saying, "Let us know who follows the Messenger?"

The answer: What is meant is for the obedient and the disobedient to appear, and to be distinguished among people by what they are in and upon. Most commentators have said that God's knowledge regarding what happened is of two types: He knew

TAFSIR MUSHAF FATIMA ALEHA SHAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

of it before it was created, while it is in the world of the unseen, and He knew of it after it was created, while it is in the world of testimony. What is meant by knowledge here is the second rather than the first, meaning that God wants to know about it during its existence, just as He knew about it during its non-existence. This is pedantry and playing with words. For God's knowledge is one. For him, the world of the unseen is just like the world of the witnessed.

(**God would not let your faith be lost**. **Indeed**, **God is Kind and Merciful to people**.). This is good news from God to those who remained steadfast in their faith with the Great Messenger (PBUH) in good times and bad, and did not follow any of his commands or prohibitions. Most commentators, or many of them, said: The reason for the revelation of this verse was that a group of companions prayed with the Prophet (PBUH) to the first qiblah, then they died before turning to the second. So the Messenger was asked about the validity of their prayer? And God said: (**God would not let your faith be lost**).

We do not rely on the narrations of the reasons for the revelation except the few that reach the point of certainty or reassurance, because the scholars did not care to sift and scrutinize them, as they did with the hadiths of rulings, so they remained with their sickness and defects.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

We may see the turning of your face in the sky, **verses 144–145**:

(**We may see the turning of your face in the sky**, **so We will certainly turn to you a qiblah that will please you**, **so turn your face towards the Sacred Mosque**, **and wherever you are**, **turn your faces**. **Half of it**. **Indeed**, **those who were given the Book know that it is the truth from their Lord**, **and God**

is not unaware of what they do. (144) **And if you were to bring to those who were given the Book every They will not follow your qiblah**, **nor will you follow their qiblah**, **nor will some of them follow the qiblah of others**, **even if you follow their desires after what has come to you**. **Knowing that you are then of the wrongdoers** (145))

the language :

The half is used, and what is meant by it is the section of the thing, and it was said: If it is divorced, it is understood as the half, so if you say: You split it into two halves, it means that you made it into two equal halves, and also by the half, the direction and grammar are meant, and this meaning is what is intended here.

Parsing:

If it is used in the present tense, it may indicate reduction in the words of a created being, and it always indicates verification and confirmation if it occurs in the words of the Creator. Since and since they are not assertive except with (what), then if what is coupled with one of the two words, then it asserts two actions, one of which is the action of the condition, and the other is its answer, and you were in the position of asserting the action of the condition, so give an answer. And the "lam" is for the oath, that is, by God, if, and that is a conditional condition, and both the "lam" and "and" need an answer, and the Almighty's saying: (They did not follow) is the answer to the oath, and for this reason (ma) was entered into it. As for the answer that, it is deleted and is indicated by the answer to the existing oath. And half is in the accusative case.

TAFSIR MUSHAF FATIMA ALEHI SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

The author of Majma' al-Bayan said: "It was narrated on the authority of Imam Jaafar al-Sadiq (peace be upon him) that he said: The qibla was turned to the Kaaba after the Prophet (peace be upon him) had prayed in Mecca for thirteen years towards Jerusalem, and after his migration to Medina he prayed to Jerusalem for seven months, then God directed him to the Kaaba. This is because the Jews were taunting the Messenger of God (peace be upon him) and saying to him: You are our follower, and you pray towards our qibla. The Messenger of God (peace be upon him) was greatly distressed by that. And he went out in the middle of the night, looking at the horizons of the sky, waiting for a command from God Almighty regarding that. When the morning came, and the time for noon arrived, he was in the Banu Salem Mosque, and he prayed two rak'ahs in it from noon, then Gabriel (peace be upon him) descended upon him, took him by the arms, turned him towards the Kaaba, and revealed to him: (**We may see the turning of your face in the sky**, **so We will turn to you a qiblah that will please you**, **so turn your face towards the Sacred Mosque**.) He prayed two rak'ahs towards Jerusalem, and two rak'ahs towards the Kaaba.

(**So turn your face towards the Sacred Mosque**). Describing the mosque as sacred, as it must be sanctified, and it is forbidden to desecrate it, and the Kaaba is part of the Sacred Mosque, and it is part of the sacred sanctuary that includes Mecca and its environs specified in the books of jurisprudence, the chapter on Hajj, the issue of forbidden things in ihram, and hunting in the sacred sanctuary.

It is known from the method of the Holy Qur'an that every legal assignment directed ostensibly to the Messenger of God (may God bless him and grant him peace) includes all those charged, such as: (**And perform prayer at the ends of the**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

day and during the night.) Hood 114. The obligation is not limited to it alone except with a context, as God Almighty says: (**And from the night**, **recite it as a voluntary prayer for you**.) - Al-Isra 79. The word "you" indicates that this obligation does not include anything else.. Also, from the method of the Qur'an, the obligation directed to those who are accountable is included in Muhammad (PBUH) without the slightest difference in this respect between him and anyone else, and therefore the nation is included in the Almighty's saying: (**So turn your face towards the Sacred Mosque**).

(**And wherever you are**, **turn your faces towards it**.). That is, wherever you are, on sea, land, plain, or mountain, in the east or in the west, you must face the Sacred Mosque with the front of your body, and it is not permissible for you to turn away from it in prayer, or place it on the right or left.

Accordingly, the qiblah of Muslims varies according to different countries. It may be for the people of Qatar in the West, and for others in the East. For this reason, the Muslims paid attention to the matter of the qiblah, and they established a special flag called the "Qibla Azimuth" flag, unlike the Christians who always stick to the east side, and the Jews to the west side wherever they are, even if that entails them turning away from Jerusalem.

She asks: If the nation is included in the letter of assignment addressed to the Messenger, and the letter of assignment to the nation includes the Messenger, then why combine the two speeches in one verse, with one subject, and also without a break, as the Almighty said: So, O Muhammad, turn your face toward the Sacred Mosque, and wherever you are, O Muslims, turn your faces toward it?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

The answer: The conversion was one of the great events in Islam, and it came in accordance with the desire of the Greatest Messenger (PBUH), so God Almighty wanted to draw attention to that and confirm it with repetition.

This, until the assignment is originally for Muhammad (PBUH), because it came out of consideration for his desire, and out of compliance with his nation.

When should one face the Qiblah?

The Kaaba is the qibla for whoever is inside the Sacred Mosque in which the Kaaba is located, and the mosque is a qibla for the people of the Haram, that is, for the people of Mecca and its environs, and the Haram or the area in which it is located is a qibla for the people of the East and the West.

It is obligatory to face the Qiblah in the daily prayer, the rak'ahs of precaution, the forgotten parts of the prayer, and the two prostrations of forgetfulness, and for every obligatory prayer, including the two rak'ahs of circumambulation, and the prayer for the dead. It is also obligatory to face the dead when he is dying and burying, and also when slaughtering and slaughtering. As for the recommended prayer, it must be faced while still, and it is not obligatory when walking and riding.

People of the Qiblah:

People of the Qibla, people of the Qur'an, people of the two testimonies, and Muslims are words that have one meaning. As for the name Muhammadans, it was invented for us and given to us by the enemies of Islam. They mean by that that we are followers of a person, not people of a heavenly religion, just like the Buddhists are followers of Buddha, and the Zoroastrians are followers of Zoroaster.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Whatever it is, the purpose of this paragraph is to point out that the Islamic nation, despite its different countries, colors, and tongues, is united and united by one principle that is dearer and more precious than its own life, because all Muslims underestimate life for the sake of those principles, and do not underestimate it for the sake of life, and among those principles is faith in God and His Book, and in Muhammad (may God bless him and grant him peace) and his Sunnah, and praying towards the Qiblah... so whoever is an infidel is one who prays towards the Qiblah. By removing him from among the Muslims, he weakened the power of Islam, dispersed the word of the Muslims, and helped the enemies of the religion against the religion, whether he wanted or did not want.

(**And those who were given the Book know that it is the truth from their Lord**.). What is meant by the People of the Book is the Jews and Christians, not specifically the Jews - as was said - because the wording is general, and there is no evidence for specificity. The commentators differed as to whether the pronoun (he) refers to the Messenger, or to the Sacred Mosque, and the reason for the difference is that the Messenger was mentioned previously in the Almighty's saying: (**We may see the change in your face**). Also, the Sacred Mosque was mentioned previously, and we tend to return it to the mosque, because it is closer in pronunciation to the pronoun, and the pronoun goes back to the closest, and therefore the meaning is that the People of the Book know with full knowledge that Abraham (peace be upon him), the father of the prophets and their eldest, is the one who raised the foundations of the House, but they rejected it for no other reason than because it is in the hands of the Arabs, and they are its guardians and protectors. And if it were not in the hands of the Arabs, the Jews and Christians would have been the first people to reach it, and the most sacred of them. for him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And if you were to bring to those who have been given the Book every sign**, **they would not follow your qiblah**.). In addition to following your religion, turn away from them, as you will find no argument or logic with them after they have been blinded by ignorance and fanaticism.

(**And you are not following their direction**). Perhaps some of the People of the Book hoped that the Prophet (PBUH) would return.

To the qiblah that he was facing.. So God settled their greed by saying: And you will not follow their qiblah, just as He settled the hope of the Prophet (PBUH) in following his qiblah by saying: They did not follow your qiblah.

(**And some of them do not follow the qiblah of others**.). The Jews pray to the West, and the Christians to the East, and no sect leaves what it is and follows the other, so how can they follow your Qiblah, O Muhammad? .. Indeed, there is more between the Jewish sects and each other, and between the Christian sects as well, than between them and the Muslims.. And the massacres that took place between the Catholics and the Protestants are unparalleled in their horror in all ages.

(**And if you follow their desires**, **after the knowledge that has come to you**, **then you would surely be among the wrongdoers**.). It is impossible for the Prophet (PBUH) to follow their desires, because he is infallible.. But the purpose of this prohibition is for the Prophet (PBUH) to be strict in his dealings with the Jews, and to become rigid in his stance towards them, since there is no good in appeasement with them, and there is no hope for peace with them, and no attempt to deter them from plotting and corruption is effective, because they are predisposed to evil, opposition to the truth, and harming those who do good to them, and this

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

was discussed in the interpretation of verse 120. Paragraph: "Enemies of Religion and Principle."

Islam and fanatical religious people:

It is very reasonable for scholars of every kind and class to disagree on a non-religious issue, and after examining and studying they agree on what they differed on - and this has actually happened - but if scholars from various religions differ on a religious issue, then their agreement is by definition impossible, even if there is a thousand and one pieces of evidence. It has been proven among psychologists that converting people from their being is much easier than converting them from their religion... because most people base their religion on fanaticism for the religion of their fathers and grandfathers... and what is known about the religion of those who Religions: He mourned the imitation of fathers other than Islam.. He relied in establishing its origins on reason alone. Whoever reviews the verses of the Qur'an and the Prophetic hadiths will see that they are concerned with following the mind as much as they are concerned with believing in God, because this faith never ceases to be guided by the light of sound reason.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

They know him as they know their children, **verse 146–147**:

(**Those to whom We have given the Scripture know it as they know their own children**. **And indeed**, **a party of them conceal the truth while they know it**. (**146**) **The truth is from your Lord**, **so do not You will be among those who doubt** (**147**))

the language :

The temptation of doubt.

Parsing:

The truth is an omitted subject predicate, its meaning is the truth, and from your Lord is related to the omitted adverb, and the nūn in la takun is the nūn of emphasis, with which the command and prohibition are confirmed.

Meaning:

(**Those to whom We have given the Book know it as they know their own children**.). That is, many Jewish and Christian scholars have correct and clear knowledge of the prophecy of Muhammad (PBUH), just as they have knowledge of their children, about which there is no doubt, because the Torah and the Gospel heralded him and reminded him of his attributes and attributes that do not apply to anyone else.. God Almighty said in verse 157 of Al-A'raf: (**They find it written in their possessions in the Torah and the Gospel**.). And in verse 6 of the series: (**And when Jesus, son of Mary, said, O Children of Israel, I am the Messenger of God to you, confirming what came before me of the Torah and bringing good tidings of a Messenger whose name will come after me. Ahmad, and when he came to them with clear proofs, they said, "This is clear magic."**).

Abdullah bin Salam was one of the Jewish rabbis, then he converted to Islam, and he said, among other things,: I know better about the prophethood of Muhammad than I do about my son.. Then it was said to him: Why? He said that I have no doubt that Muhammad is a prophet, but as for my son, perhaps his mother betrayed him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Indeed**, **a group of them conceal the truth while they know**.). Yes, they conceal it even if they read the name of Muhammad (PBUH) in the Preserved Tablet out of concern for worldly leadership and personal interests... Stubbornness to the truth is not specific to Jews and Christians, because the reason is general, and the motive is the same, and we have seen some sheikhs denying the virtue of his colleague out of spite and envy.

(**The truth is from your Lord**, **so do not be of those who doubt**.). The Prophet (PBUH) never doubts what has come to him from his Lord, and it is impossible for him to doubt, and God Almighty knows that his most honorable Prophet does not doubt. Rather, the purpose is to show that what was revealed to him (PBUH) is absolutely not subject to doubt or doubt, so if a denier denies it and a denier denies it, then that is nothing but fanaticism and stubbornness.

Between me and Mubasher:

On 7/15/1963, an Italian orientalist who spoke fluent Arabic and preached Christianity visited me in my home. I had oral and written conversations with him, and he said to me, among other things, that the Qur'an explicitly acknowledges the Gospel, so why do Muslims deny it?

I replied to him that the Qur'an acknowledges the Gospel that heralded the prophecy of Muhammad (PBUH), as verse 6 of the Saff said: (**And bringing good tidings of a Messenger who will come after me**, **whose name will be Ahmad**.) And verse 157 of Al-A'raf: (**They find it written in their possessions in the Torah and the Gospel**.). Then the Qur'an says: (**The likeness of Jesus to God is like that of Adam**. **He created him from dust**, **then said to him**, "**Be**,"

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and he was.). And your Bible says: Jesus is God, so how do you want us to believe in him, and at the same time believe in the Qur'an?

If Christians prohibit contradiction and inconsistency by virtue of reason alone, and allow it in religion and belief, then Muslims see it as impossible and impossible in reason, religion, and everything else, because the basic principles of religion are based, according to them, on reason alone.

And for every point of view, **verse 148–152**:

(**And for every destination He is its Master**, **so race toward good deeds; wherever you are**, **He will bring you**

God is all-powerful. (148) **And from wherever you come out**, **turn your face toward the Sacred Mosque**. **Indeed**, **it is the truth from your Lord**, **and God is not heedless of what** (149) **And from wherever you come out**, **turn your face toward the Sacred Mosque**, **and wherever you are**, **turn your faces toward it**, **so that the people do not have power over you**. **proof**, **except those of them who are wrongdoers**. **So do not fear them**, **but fear Me**, **and I will certainly complete My blessings upon you**, **and that you may be guided**. (150) **Just as We have sent among you a messenger**. **He is among you who recites Our verses to you**, **and purifies you**, **and teaches you the Book and wisdom**, **and teaches you what you did not know**. (151) **So remember Me**, **and I will remember you**, **and give thanks**. **Mine and do not disbelieve** (152))

Parsing:

TAFSIR KHUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

For every thing related to a deleted predicate, there is a precedent, and a subject is a delayed subject, and the genitive to it is a deleted subject whose evaluation is for each group or one, and it is its subject as a subject and a predicate, and good things are in the accusative case by removing the subjunctive, its evaluation is to good things, and what is in his saying "As We have sent" is a noun, and the ascetic noun is in the genitive case with kaf related to the deletion of an adjective of a Messenger, because it occurred after the indefinite article, and a sentence reciting an adjective of a Messenger, and the like of it is "He purifies you." And he teaches you.

Meaning:

(**And for every direction**, **He is its guardian**). When God mentioned the Qiblah that He commanded Muslims to face, which is the Kaaba, and mentioned the determination of both Jews and Christians to follow their Qiblah,

Their adherence to it showed that the secret to this determination and insistence is that each group has chosen for itself a direction towards which it will head, and will never depart from it, even if its corruption is as clear as the sun. His saying: (**Every destination has its guardian**) It's like saying: Every party is happy with what they have.

This is what I understood from the apparent meaning of the wording, and there were many opinions regarding its interpretation, the author of Majma' al-Bayan ending it to four.

(**So race ahead to good things**, **wherever you are**, **God will bring you all together**. **Indeed**, **God is capable of all things**.). That is, leave the People of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Book and the stubborn polytheists, their tendencies, and their insistence on their misguidance, and devote themselves to doing good and hastening to do it, for tomorrow your return will be to Him, Glory be to Him, and He will reward the right person who does the good, and punish the wrongdoer and the wrongdoer.. According to the interpretation of the commentators, the Almighty says: (**Wherever you are**, **God will bring you**) It is a promise of reward to those who obey, and a promise of punishment to those who disobey. As for his saying: God has power over all things after this promise and threat, it is evidence and justification for the possibility of bringing creation and resurrecting them after death.

(**And from wherever you exit**, **turn your face towards the Sacred Mosque**.).

She asks: God repeated the command here to face the Sacred Mosque three times, and in verse 145 twice, so a total of five times without a long break.. So what is the face?

The answer: The author of the complex mentioned three sayings about this, and Al-Razi five, including the traditional inherited answer, which is that repetition is for emphasis and attention... and the soul did not rely on any of those sayings... and I have nothing except that the repetition here may be for a special occasion called for by the place at that time, and it was hidden from us, and there are many occasions and circumstances that do not fall under control and calculation... and it is known that the sources of the verses and their motives are specific and some are general... and no one can deduce It is interpreted without a basis and relies on intuition and suspicion.

(**So that the people will have no argument against you**, **except those of them who are unjust**.). Many commentators said: When the Prophet (PBUH) was

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

praying to Jerusalem, the Arab polytheists said: How can Muhammad claim that he follows the religion of Abraham, and not pray to the Kaaba, to which Abraham and Ishmael used to pray? And the People of the Book said: What is found in our books is that the Prophet who is sent from the descendants of Ishmael prays to the Kaaba, not to the Holy House.

How do we acknowledge his prophecy? So both the polytheists and the People of the Book had an excuse to use for his claim... So God turned His Prophet to the Kaaba, and made it a permanent qibla for the Prophet and for all Muslims until the Day of Judgment, so that neither these nor those would have anything left to use as evidence.

The apparent meaning of the sentence indicates that praying to the Kaaba refutes the argument of the people who object, but as for the people who object, the verse does not address their explanation... It is possible that the reason for rejecting the argument of the objectors is that the Kaaba was built and Abraham (peace be upon him) prayed to it, and it is a place of agreement between everyone, and Muhammad (peace be upon him) is on his Sunnah.

(**Except those of them who are wrongdoers**). That is, there is no argument against any person if you pray, except for the invalid and stubborn person whose objection and appeal is not based on rational proof or heavenly guidance, but rather on mere fanaticism and stubbornness.

(**So do not fear them**, **but fear Me**). That is, do not fear in truth the blame of the blamer, for I alone possess the right to benefit and harm you. Ibn Arabi said in his interpretation: "Meaning, fear me, know my greatness, lest the infidel be great in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

your sight. Ali, the Commander of the Faithful (peace be upon him), said: The Creator is great in their souls, but what is less than him is small in their eyes."

(**And that I may complete My blessings upon you**, **and that you may be guided**.). That is, I have bestowed upon you Islam, and I completed the blessing by giving you an independent Qibla that unites your words, unites you, and to which the peoples of the world from all corners of the earth, regardless of their colors and tongues, turn.

The bonds of the Islamic nation:

A careful scholar said: The Islamic nation is bound by three ties: one God, one book, and one Qiblah, to which Muslims come from all corners of the earth every year, to worship this one God, with that one law, on one land, which is the land of the spiritual homeland. Thus, the unity of belief, the unity of the law, and the unity of the highest homeland were embodied, so that Muslims may remember that even if their countries are separated, and their lineages, tongues, and colors differ, they are united by a unified one. Religion, God, and the homeland... and if it is serious, each group must sacrifice its own interests for the sake of this common interest.

(**Just as We sent among you a messenger from among you**, **who recites to you Our verses and purifies you**, **and teaches you the Book and the wisdom**.). Scholars have many and long words about the meaning of wisdom. What we understand is that everything that is put in its proper place, whether word or action, is wisdom. In any case, the general meaning of this verse is that God Almighty has bestowed the qibla on the Arabs, just as He had bestowed upon them before Muhammad (PBUH). He is one of them and among them. He created a new

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

creation for them, purifying them from the filths of polytheism and the evils of morals, and thanks to Him they became adherents of a heavenly religion. And a divine law, the basis of which is justice and equality. They also became a state that spread its wings over half the globe, and even their language became great and its status was raised by the Qur'an and its eloquence.

There is no doubt that if it were not for Muhammad and the family of Muhammad, the Arabs would have had no history, no heritage, and nothing but paganism and its filth, pre-Islamic times and its protectionism, and female infanticide as a means to get rid of it. Rather, Muhammad the Arab (may God bless him and grant him peace) is the greatest blessing to all of humanity. Thanks to him, it has made tremendous and rapid progress in the field of science and civilization. This fact was recognized, and the fair Western scholars recorded it, and we quoted part of it in a book. "Islam and reason."

Because of the clear blessings that God bestowed on the Arabs, he called on them to remember and thank Him, and warned them against negligence in blessings and benevolence, saying: (**So remember Me**, **and I will remember you**, **and thank Me**, **and do not disbelieve**.). That is, remember Me with obedience, I will remind you with reward and reward, and thank Me for the blessing of Islam and the mission of Muhammad (PBUH), who is from you and in you, and do not disbelieve in disobeying God and His Messenger.. And in verse 7 of Surat Ibrahim: (**If you are grateful**, **I will surely increase you**. **And if you disbelieve**, **then indeed My punishment is severe**.). The Commander of the Faithful (peace be upon him) said: God would not open the door of gratitude and close the door of answering from you. He said: Remember God abundantly, for He is the best in remembrance, and desire what He promised the pious, for His promise is the truest promise.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Thank you Al-Moneim:

One of the primary axioms of the mind is that thanking God is obligatory for every sane adult, even…

Even if no verse has been revealed or a narration has been narrated that it is necessary to thank Him, because He, the Almighty and Exalted, is the Creator and Sustainer, and the meaning of thanking Him, the Almighty, is after believing that He is the Originator and the Restorer, and that He has power over all things, so that we obey His commands and prohibitions, and delegate matters to Him alone.

This is, in relation to Him, Glory be to Him, but if a person does good to another person like him with something material or moral, does the one to whom he does good thank the person who did the good, so that if he does not thank him in some way, then he is disobedient and deserving of punishment?

There is no doubt that thanking a benefactor for his benevolence is valid in itself. Rather, it is one of the slogans of good and righteous people. As for the obligation and the impermissibility of abandoning it, there is no evidence for it, and everything mentioned in thanking the benefactor – other than God, the Prophet, and his family – is interpreted as desirable, exactly as the Imam, the Commander of the Faithful (peace be upon him), said: "If you gain power over your enemy, make pardoning him a thank you for having power over him." Forgiving someone who has wronged you is definitely not obligatory, but it is unanimously recommended. As for the word that is frequently mentioned on the tongue, which is: "He who does not thank the creature does not thank the Creator," it is a moral ruling and not obligatory.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Otherwise, what is the connection between thanking the Creator and thanking the creature?

Yes, denying a blessing, and saying to someone who did good to you: You did not do good, is forbidden - because he lied, and more importantly, forbidding insulting him, because it is forbidden in and of itself, even for someone other than the benefactor... But the obligation of gratitude is one thing, and the prohibition of lying and insulting is another thing.

Seek help through patience and prayer, **verses 153–157**:

(**O you who have believed**, **seek help through patience and prayer**. **Indeed**, **God is with those who are patient**. (153) **And do not say of those who are killed in the cause of God**, "**Dead**." **Rather**, **they are alive**, **but you do not perceive**. (154) **We will certainly test you with something of fear and hunger and a loss of wealth and lives and fruits**. **But give good tidings to those who are patient**. (155) **Those who**, **when afflicted**, **befall them**. **A misfortune**

They said, "**Indeed**, **to Allah we belong**, **and to Him we shall return**." (156) **Upon these are blessings from their Lord and mercy**, **and it is they who are guided**. (157))

Parsing:

Oh, that is, a caller, and a ha is for alerting, and those who are the conjunction of a statement for any, because it is one of the ambiguous nouns that needs clarification, either by the genitive, such as the two men, or by description and substitution, and those who are dead as a predicate of an omitted subject whose predicate is dead, are

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

dead. And We will surely test you with the lam occurring in the answer to a deleted oath, the nūn for emphasis, and from fear related to a deleted attribute of something.

patience :

(**O you who have believed**, **seek help through patience and prayer**. **Indeed**, **God is with those who are patient**.). It was stated in the interpretation of Al-Manar: "Patience is mentioned in the Qur'an seventy times... and this indicates the greatness of its matter. In Surat Al-Asr, enjoining it was made coupled with enjoining the truth, as it is necessary for the one who calls to the truth."

The author of Al-Bahr Al-Muhit was very angry, as he said: Patience and prayer are the pillars of Islam... and he was confused about the hadith: Islam is built on five. (1) .. Patience is not one of them, as it is surprising that the Islamic obligations include obligatory prayers in which it is observed that they are issued from the highest to the lowest, and the person responsible is held accountable and punished tomorrow for violating them, such as the command to pray and pay off the debt, and so on.. Among them are indicative obligations that are given merely for advice, more like an order than an equal one, in which the obligated person is not punished for abandoning them, such as the command to cleanliness, washing the hands before eating, forbidding putting food on the table, and so on. .. The command to be patient of this kind is meant merely as guidance and advice, and where is this among the pillars of religion that abandoning them necessitates departure from religion?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

---

(1) And this is the hadith: Islam is built on five things: testifying that there is no god but God, and that Muhammad is the Messenger of God, establishing prayer, paying

zakat, fasting Ramadan, and the Hajj to the House of those who are able to make a way to it.

Then patience is not to be praised in and of itself, but rather it is to be praised and improved if it is a means to a noble end, such as patience in holy jihad, patience in poverty and need for the sake of knowledge and its acquisition, and patience in hardship for the sake of one's dependents. Raising children, or to provide relief to a distressed person, and being patient with the word of a fool to ward off evil, or the loss of a loved one, is not deterred by panic and panic, but rather the affliction worsens. The Commander of the Faithful (peace be upon him) said: Whoever has great minor calamities, God will afflict him with major ones. That is, the exacerbation of anxiety causes the afflicted man to fall into something worse and greater. And it was said to Bazarjmehr: What is the matter with you, O wise man? Do not be sorry for what has passed, nor do Are you happy about what is coming? .. He said: The past cannot be erased with a lesson, and the future cannot be erased with ink.. And another said: I do not say for something that was, I wish it had not been, nor for something that was not, I wish it had been..

Patience may be ugly and reprehensible, such as patience in the face of hunger with the ability to work, and in the face of persecution. In this case, patience improves the struggle and struggle of the oppressor.

You ask: What is the connection between prayer and patience, so that they are combined together in one verse? The answer: The meaning of patience is to prepare oneself to endure calamity, and this requires trust in God and belief that He is "with those who are patient." There is no doubt that prayer confirms this trust and

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

confirms this faith. In addition, speaking to God Almighty reduces the burden of the affliction.

(**And do not say of those who are killed in the cause of God that they are dead**, **but rather alive**, **but you do not realize that they are dead**.). The equivalent of this verse is the Almighty's saying: (**And do not think that those who were killed in the cause of God are dead; rather**, **they are alive with their Lord**, **being provided for**.). It is known that everyone who departs from this life inevitably returns to his Lord, whether righteous or bad, martyr or non-martyr, except that the righteous moves from a lower life to a higher life, and the bad vice versa... The martyr was singled out for mention either to draw attention to his status with God and to encourage martyrdom, and as for what was reported from Ibn Abbas that the verse was revealed about those who were killed on the day of Badr, and they were 14 of the Muhajireen and 8 of the Ansar, so it was said. So-and-so and so-and-so died, so the verse was revealed: And do not say, etc.. And this is not far off, because do not say, "dead," you feel it.

Whatever it is, what we must believe in is that he who was martyred in defense of...

Islam, or anything to which truth, justice, and humanity apply, moves from the world of the witnessed to the world of the unseen, and there he lives a good life, and he is distinguished in the eyes of God from one who died at the death of his mother. The Commander of the Faithful (peace be upon him) said: By the one in whose hand is the soul of Ibn Abi Talib, a thousand blows with the sword are easier for me than dying on a bed.. As for the truth of the life of a martyr after death, and what is

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

the provision that he enjoys, it is something we do not know, and we do not search for it, because we are not obligated to do so. By knowing him.

The price of paradise:

(**We will certainly test you with something of fear and hunger and a loss of wealth and lives and fruits**. **But give good tidings to those who are patient**.). No one follows the truth except that he pays its price from himself, his family, or his wealth, and the greater the truth, the greater the bitter price. If it were not for this, the supporters of the truth would have no merit, and people would follow the truth. And with this we find the interpretation of the honorable hadith: "The tribulation is entrusted to the believer. And the most severe of people's tribulation is the prophets, then those who come after them are the best and the best." And also the tribulation of the prophets comes according to their status, the Messenger said. Al-Azam (peace be upon him): No prophet has been harmed as you have been harmed. The Commander of the Faithful (peace be upon him) said that the truth is heavy and bitter, and falsehood is light and pestilential... And the Almighty's saying is sufficient as witness: (**Or did you think that you would enter Paradise when there comes to you the likeness of those who passed away before you**, **affliction and affliction afflicted them?**) - Al-Baqarah 214.

This verse indicates that Paradise is forbidden except for those who sacrifice for the sake of God, and sacrifice is not limited to the battlefield and jihad against the people of polytheism and disbelief. Rather, any harm that a person endures in order to defend truth and justice is a sacrifice in the path of God, and the price for entering Paradise, even if the defense is with a word that confronts the invalid and supports the right.

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

After I began writing the interpretation, I became certain beyond any doubt that Paradise is forbidden except to one who has been harmed, and who endures patiently, even if a little, of pressure and calamity for the sake of truth and justice, and at least restrains himself from the forbidden things he inclines to, or forces him to do what he does not willingly do, or exerts himself for the sake of others, even if

The third party was a parent, or a child. The criterion is that one must patiently endure hardships for the sake of pleasing God Almighty, but entering Paradise "cold and comfortable," as the people of Jabal Amel say, is very far away.

(**Those who**, **when a calamity befalls them**, **say**, "**Indeed**, **to Allah we belong**, **and to Him we shall return**."). The meaning of "We belong to God" is acknowledgment of dominion and servitude to Him, and the meaning of "To Him we shall return" is acknowledgment of resurrection after death.

Then, examining the calamity is the test that reveals a person as he really is. The rational believer does not abandon his religion when calamity strikes, and does not utter a word of disbelief, foolishness, or ignorance. Rather, he is patient and the calamity does not take away his mind and faith. As for the weak in mind and faith, the devil takes control of him, and every doctrine of disbelief, cursing, and obscenity is taken away by him, and he descends into the abyss of immorality and immorality. The best that has been said about that is the saying. The Master of the Martyrs, Al-Hussein bin Ali, on the Day of Taf: People are slaves of the world, and religion is a curse on their tongues that they protect as long as they live, so if they are subjected to calamity, then the debtors will diminish.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**On them are blessings from their Lord and mercy**.). Prayer is for God's honor and high status, and His mercy to His servants, His kindness to them, guidance to their goodness, and blessings upon them.

In the hadith: There is no Muslim who is afflicted with a calamity and rushes to God's command by saying: To God we belong and to Him we shall return. Oh God, I consider my calamity to be with you, so reward me for it and compensate me with something better than it, except that God will reward him for it and compensate him with something better than it.

Types of reward for those who are patient:

Some commentators mentioned that God Almighty gave eight types of reward and dignity to the patient.

1 - Love. God Almighty said: (**And God loves those who are patient**) Al Imran 146.

2 - Victory. God Almighty said: (**Indeed**, **God is with those who are patient**) Al-Baqarah 153.

3 - Rooms of Paradise: (**Those will be recompensed for what they were patient**.) Al-Furqan 75.

4- Great reward: (**Only those who are patient will be given their reward in full, without reckoning**.) - Groups 10.

5 - The Annunciation: (**And give good news to those who are patient**) Al-Baqarah 55.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

6 and 7 - Prayer and mercy: (**On them are blessings from their Lord and mercy**.) Al-Baqarah 157.

8 - Guidance: (**And those are the ones who are guided**) Al-Baqarah 157.

Al-Safa and Al-Marwah, **verse 158**:

(**Indeed**, **Al-Safa and Al-Marwah are among the symbols of God**, **so whoever makes the Hajj to the House or performs Umrah**, **there is no blame on him for circumambulating them**. **And whoever volunteers goodness - then God is Appreciative**, **All-Knowing** (**158**))

the language :

Al-Safa and Al-Marwah are two small mountains, or rather, two hills in Mecca, close to the Kaaba, between which the Hajj and Umrah pilgrims travel. And rituals is the plural of ritual, which is the sign, taken from Al-Ishaar, meaning to inform. And the misdemeanor, when added to the word "jim," means "inclination." You say "incline toward it," that is, "incline toward it," and what is meant here is sin. Volunteering is what you volunteered automatically without it being obligatory for you.

Parsing:

Jinnah is a noun that negates the gender, and the infinitive case of "to roam" is in the genitive case "in the deleted," and the genitive is related to the deleted predicate "no," and "good" is an adjective for an absolute deleted object whose designation is voluntary good, or in the accusative case by removing the subjunctive, meaning voluntary good.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**Al–Safa and Al–Marwah are among the symbols of God**). Worship is divided into categories in form and timing, and with regard to timing, some of them are obligatory every day, which is prayer, and some of them every year.

It is the fast of Ramadan, including once in a lifetime, and it is Hajj for those who are able, and Hajj is one of the five pillars upon which Islam is built, which are: bearing witness that there is no god but God, and that Muhammad is the Messenger of God, establishing prayer, paying zakat, fasting Ramadan, and Hajj to the House..

Umrah is a custom like Hajj, but there is no stopping at Arafat, no spending the night in Muzdalifah, and no throwing stones and stones at Mina. The details come in verse 196 and what follows of this surah, and the rest of the surahs that refer to something of that. The general point is that worship of all kinds, including the acts of Hajj, has no room for ijtihad, explanations, etc., but rather it is limited to the text of the Qur'an and Sunnah only, and everything that goes beyond that has not been permitted by God.

What this verse refers to, and its apparent meaning indicates, is that Safa and Marwah are among the places in which a person worships God by circumambulating them, and this circumambulation is referred to in the Almighty's saying: (**So whoever makes the Hajj to the House or performs the Umrah**, **there is no blame on him for circumambulating them**.) This circumambulation is known as the sa'i between Safa and Marwah. As for the method of sa'i and the number of its rounds, and starting with Safa, it will be explained in its place, God Almighty willing.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL - 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

She asks: Sa'y between Safa and Marwah in the Hajj of Islam is unanimously obligatory, even though the expression "not to sin" only indicates the permissibility of the act and the absence of sin in it, and this is more general than the obligation, the recommendation, and the permissibility, and the general does not indicate the specific?

The answer: The Almighty said: (**There is no blame on him**) It was not mentioned to clarify the ruling on sa'i, and whether it is obligatory or not, but rather it was mentioned to clarify that sa'i is lawful, and that Islam permits and approves it. As for knowing its ruling, and whether it is obligatory or recommended, one can benefit from other evidence. The Sunnah of the Prophet has been repeated, and Muslims have agreed on the obligation of sa'i in the Hajj of Islam.

It was stated in Majma' al-Bayan: "Imam Jaafar al-Sadiq (peace be upon him) said: Muslims believed that Safa and Marwa were innovations of the people of pre-Islamic times, so God revealed this verse." That is, God Almighty denied this illusion, and made it clear that Al-Safa and Al-Marwah are part of Islam at its core.

If the polytheists circumambulate between them in order to approach the idols, then the Muslims strive between them in obedience to God and in compliance with His command.

(**And whoever does good voluntarily**, **God is Grateful**, **All-Knowing**.). That is, whoever voluntarily performs the Sa'i between Safa and Marwah after fulfilling his duty, God will reward him with goodness for his goodness.. The thankful is one of the attributes of God, and the meaning of God's thanks to his obedient servant is that he is satisfied with him, and rewards him for his gratitude and obedience.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

Indeed, those who conceal what We revealed, verse 159–162:

(Indeed, those who conceal the proofs and guidance We have sent down, after We have made it clear to the people in the Scripture – those – Allah will curse them, and the cursers will curse them. (159) Except Those who repent and make amends and make clear – those – I repent to them, and I am the Accepting, the Most Merciful (160) Indeed, those who disbelieved and died while they were disbelievers – those are the curse upon them. God, the angels, and all mankind (161) They will abide therein. The torment will not be lightened for them, nor will they be respite. (162))

Meaning:

(Indeed, those who conceal the proofs and guidance We have sent down, after We have made them clear to the people in the Book – those – God will curse them, and the cursers will curse them.). The apparent meaning of this verse is that it is resumed and is not related to what came before it.. The bottom line is that whoever knows about a ruling of the religion whose explanation is in the Book of God, or in the Sunnah of the Messenger of God, or in the rule of reason and concealing it, then he is cursed before God and the people of heaven and earth.. God has indicated the rule of reason with His word.

"Guidance".. The author of Majma' al-Bayan said: Evidence is the legal evidence, and guidance is the rational evidence..

The curse for concealment is not limited to the People of the Book only, but rather includes everyone who conceals the truth, for the following reasons:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - The word was not restricted to anything.

2 - If it is assumed that the source of the revelation of the verse was what the People of the Book did of distorting the Torah and the Gospel, then the source is not specific to what is mentioned, as the jurists put it, and they mean by that that the specific incident does not require specifying the general word.

3 - It has been proven in the science of jurisprudence that the ruling on the description is based on the feeling that the description is its cause, and the curse here has been placed on concealment as such, so it is general for all concealment.

It was stated in the hadith: Whoever is asked about knowledge that he knows and conceals it, he will be bridled on the Day of Resurrection with a bridle of fire... The jurists unanimously agreed that teaching the ignorant person the necessary provisions of his religion is a sufficient duty for every person who knows them. If some people do it, it is forfeited for all, and if all leave it, they all deserve punishment.

The meaning of cursing from God Almighty is to expel the cursed from His mercy, and its meaning from the angels and people is to pray for him to be expelled from God's mercy.

The ugliness of punishment without explanation:

The responsibility of a rational adult before God Almighty is measured by the assignment reaching him, and his knowledge of it, and the mere assignment has no effect on himself, or its explanation if it does not reach the person assigned... If the statement does not reach the person assigned, then the absence of the statement is completely the same as its absence in the first place... Yes, the person assigned must search and search for the statement and evidence of the ruling in the place where it exists, and ask specialists in religion and law about it... It is not permissible for him to

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

be negligent and negligent, and then excuse ignorance, because The negligent person is exactly the same as the intentional one, in fact it is him, because he deliberately did not research and study...so

He searched diligently, but did not achieve anything. He is not responsible, even if the statement existed in reality.

This truth is one of the first rational axioms, and any rational person blames another person for something he is ignorant of without negligence! The jurists have unanimously agreed on this principle, and the Sharia has approved it in many verses and narrations. Among the verses we are dealing with are: (**After we explained it to the people**). Verse 15 of Al-Isra: (**And We will not punish until We send a messenger**). Among the narrations is the saying of the Greatest Messenger (PBUH): "He has lifted from my nation what they do not know." We will return to the topic whenever we come to a verse that expresses this.

(**Except those who repent and make amends and explain**). That is, those who conceal the truth are cursed, except for the one who repents and regrets what he has neglected, and corrects his secrets with sincerity in his repentance, resolving not to return to sin, and to explicitly state what he had concealed before. The mere remorse of the thief is not sufficient in his repentance unless the truth is returned to his family.

(**For those**, **I repent to them**, **and I am the Accepting**, **the Merciful**.). Repentance is one of the attributes of God Almighty, and its meaning is that one accepts the repentance of one who repents, which is an exaggeration in acceptance, and the Merciful is associated with the one who repents to point out that the reason for accepting repentance from one who has done wrong is His mercy to His servants.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Indeed**, **those who disbelieved and died while they were disbelievers – upon them is the curse of God**, **the angels**, **and all people**.). Even whoever disbelieves in God and denies Him, God accepts his repentance if he repents and repents, and forgives him and has mercy on him. He does not punish anyone except one who dies insisting on disbelief and disobedience, because, in this case, he is worthy of the curse of the people of heaven and earth.

You ask: How did God Almighty say: And all of the people, knowing that there are those among the people who do not curse the infidel, especially the people of his religion who are like him?

The answer: The intent of his statement is: (**And the angels and all people**) Whoever dies in disbelief is eligible and subject to the curse of the people of earth and heaven, whether they actually cursed him or not, even if they were infidels like him, then he is worthy of their curse. It is stated in the Holy Qur'an that the unbelievers will curse each other tomorrow: (**Then on the Day of Resurrection**, **some of you will disbelieve in others**, **and some of you will curse others**.) Spider 25.

(**They will abide therein**. **The torment will not be lightened for them**, **nor will they be redressed**.). And the meaning of immortality

In the curse there is eternity in its effects, which is fire, and Al-Razi said: "The meaning of 'they do not respite' is that if they are asked for respite, they will not be given respite, and if they call for help, they will not be helped, and it is said to them: 'Be humble and do not speak.' We seek refuge in God."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The ruling on cursing in Sharia law:

Cursing someone who is not forbidden is one of the major sins, because it is a sin and transgression, just like trespassing on one's property, and in the hadith: "If a curse comes from its owner, it hesitates, and if it finds an excuse, otherwise it returns to its owner... and some groups have deviated from this principle whose cursing is permitted by Sharia law, and they are:

1 - The infidel, and there are many verses in this regard, including the verse we are talking about. As for the hadiths, they have exceeded the limit of frequency, including what was mentioned in the book Ahkam al-Qur'an by Judge Abu Bakr al-Maafiri. He mentioned when interpreting verse 161 of Surat al-Baqarah that the Prophet (PBUH) said: Oh God, Amr ibn al-Aas attacked me, and he knew that I was not a poet, so he cursed him.

2 - The oppressor, whether Muslim or non-Muslim, according to what God Almighty says: (**The curse of God is upon the wrongdoers**) Al-A'raf 43.

3 - Whoever lies about God and His Messenger, God Almighty says: (**And who is more unjust than he who invents a lie about God? Those will be turned to their Lord, and the witnesses will say: "These are the ones who lied about their Lord. Indeed, the curse of God is upon me." The oppressors**) - Hud 18.. And among lying about God Almighty is to judge other than what He revealed.

4 - He who strives to spread corruption on earth.

5 - He who tempts people and stirs up strife and animosity.

As for cursing other than these people, it is a matter of question and consideration. Yes, it is permissible for someone who publicly commits a sin without heeding it to

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

gossip about what he specifically declares publicly. It is obvious that the permissibility of backbiting is one thing, and the permissibility of cursing is another thing. As for what the common people use of cursing animals and the like, it is idle talk that should be completely left out.

And your God is one God, **verse 163–164**:

(**And your God is one God; there is no god but He**, **the Most Gracious**, **the Most Merciful**. (**163**) **Indeed**, **in the creation of the heavens and the earth**, **and the alternation of night and day**, **and the orbits that move in the sea for what benefits people**, **and what God sends down from the sky and revives the earth with it after its death**, **and scatters therein every living creature and changes the winds and the clouds**. **The subjugation between the heaven and the earth are signs for a people who use reason** (**164**))

Parsing:

Your God is a subject whose predicate is God, and one is an adjective for God, and there is no god based on the opening noun, no, negating the gender, and its predicate is deleted, meaning there is no god that exists except Him, and the sentence is a second predicate, which is a substitute for the noun no, and is nominative depending on the place, and it was said that it is a substitute for the hidden pronoun in the omitted predicate, and it exists, and the Most Merciful is a third predicate for your God, or for an omitted subject whose appreciation is the Most Merciful. The Merciful.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Your God is one God**, **there is no god but Him**). The Commander of the Faithful (peace be upon him) said in his will to his son Al-Hassan (peace be upon him): (And know, my son, that if your Lord had a partner, His messengers would have come to you, and you would have seen traces of His kingdom and authority, and you would have known His actions and attributes.) The discussion of the denial of a partner comes in the interpretation of the Almighty's saying: (**Say**, "**If there were with him gods as they say**, **then they would have sought a way to the Possessor of the Throne**.") - Al-Isra 42. And he said: (**If there had been among them any gods other than God**, **they would have been corrupted**.) - The Prophets 22. And he said: (**And there was no god with him; then each god would have gone with what he had created**, **and some of them would have risen above others**.) - The Believers 91.

the sky :

(**Indeed**, **in the creation of the heavens and the earth**). There are more stars in the sky than grains of sand, and the smallest star is more than a million times larger in size than the Earth, and each group of stars constitutes a great city, called the galaxy, that includes more than a hundred million stars, and the number of these cities is more than two million cities, each of which is the distance of a wireless message that arrives after three million years. That is, the percentage of these cities as a whole in empty space is just like the percentage of a fly lost on the globe, and all these stars. And the galaxies move in balance and order. This is an example from millions of millions of God's power and greatness, discovered by modern science. The noble verse still addresses the discovering scientists, and says to them: And you have not been given knowledge except a little.

TAFSIR KUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

the earth :

The Earth is a ball suspended in the air. It revolves around itself once every 24 hours, creating an alternation of night and day, and it revolves around the sun once a year, creating an alternation of the four seasons. The Earth is surrounded by a gaseous envelope that contains the gases necessary for life. This gaseous envelope maintains the appropriate temperature for life, and carries water vapor from the oceans to great distances within the continents, where rain condenses.

Then, if the diameter of the Earth were smaller than it is, it would be unable to maintain balance, and the temperature would become extremely severe to the point of death, and if its diameter were larger than it is, its attraction to objects would increase, and this increase would have a profound effect on life on the surface of the Earth.

If the Earth were further away from the sun than the current distance, the amount of heat it receives from the sun would decrease, and if it were closer to it than it is now, the heat would increase, and in both cases life on Earth would be impossible.

The Earth's sphericity, the void that surrounds it, its rotation around the sun, its surrounding atmosphere, its placement in its own place, and its diameter being this.

The special amount, all of these provide man with the reasons for life on Earth, and if one of these descriptions were missing, such as if the Earth were flat, or smaller, or larger, or farther or closer to the sun, or lost its atmosphere, it would be impossible for man to be a son of the Earth according to the testimony of scientists, and it is not reasonable that this wondrous system is merely a coincidence... but rather by the wisdom of a wise man, and a deliberate plan.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The existence of God:

When interpreting verses 21-22 of this Surah, we mentioned the evidence for the existence of the Wise Manager, and among this evidence is the evidence known as teleological evidence, and that the precise and precise system between the heavenly bodies and the earthly worlds cannot be the result of coincidence, and there is no convincing explanation for it except the existence of the All-Powerful, the Wise. The Qur'an adopted this evidence, and referred to it in many verses, including this verse. On this occasion, we return to inferring the existence of God, but in a manner other than the method we followed when interpreting verse 21. Above all, we preface with the following:

The materialists limit the cause of knowledge and knowledge to observation and experience. Everything you believe through experience is knowledge, and everything you believe other than this method is not called science. They call it belief. Science and belief, in their terminology, differ in their source. When a person uses contemplation and experience to confirm the validity of what he believes, belief becomes knowledge.

On their basis, belief in the existence of God is a belief, not a science, and likewise belief in His non-existence is a belief, not a science, because neither of them is based on experience and testing, and the comparison between them is a comparison between belief and belief... In a word, everything related to God Almighty, whether acknowledging or denying, is a matter of the unseen. If the believer in the existence of God believes in the unseen, because he did not rely on experience, then likewise whoever disbelieves in Him does not rely on experience, but rather on the unseen. So they are the same in that.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

After this introduction, we present the statements of the materialists who deny the existence of God, and the statements of the believers in God, and we leave the choice to the reader.

The deniers said: The existence of the universe, and the order and harmony in it, and the human being and the feeling and mind in it – all of that and what follows it is not subject to control or logic, but rather came about by chance. The universe came into existence by chance, then order occurred, and order happened by chance, and everything took its proper place by chance, and matter is what gave life, mind, hearing and sight. In a word, blind matter is the God who is capable of everything, but power came to it. Wisdom and management by chance.

As for those who believe in the existence of God, they say: The universe and its order emerged from intention, design, wisdom, and management from a powerful and wise God.

Now, reader, ask yourself this question: What is the source of the universe, and the order and management in it? Is it coincidence, as the ungrateful say, or intention and planning, as the believers say? Ask this question to yourself, reader, and then answer it inspired by your mind. As for the famous "Walter," he answered this question by saying: "The idea of the existence of God is a necessary assumption, because the opposite idea is foolish."

Which comes first: night or day?

Scientists disagreed: Is light prior to darkness, or darkness prior to light in existence? On the first, the day is prior to the night, and the night of today is the night that comes after the day. On the second, the night is prior to the day, and the night of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

today is the night that comes before the day. The early scholars went to this saying. For them, Friday night - for example - is the one that comes before the dawn of Friday, and so on with all the nights of the days, and from what they evidenced is the Almighty's saying: (**And a sign for them is the night from which We separate the day**.) - Yasin 37.

He takes others as rivals besides God, verses 165 to 167

(**And among the people are those who take equals besides God, whom they love as they love God**.

Believe, their love for God is stronger, even if those who do wrong should see, when they see the torment, that all power belongs to God, and that God is severe in torment (165) when he disowned those They were followed from among those who were followed, and they saw the torment and were cut off from paths. (166) And those who followed said, "If only we had a chance then we would disown them as they disowned us." Thus Allah will show them their deeds as regrets to them, and they will not emerge from the Fire (167))

the language :

Without the adverb of place, it says: So-and-so sat without Zayd, that is, in a place lower than his place. The word "without" is used in a bad sense, and in a meaning that is not metaphorical, and this is what is meant by the Almighty's saying "without God," that is, from other than God. And equals are the plural of peer, which is equal and similar. It says: Treat him as equal to equal, meaning equal to equal. What is

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

meant by equals here are some creatures to whom a group of people attribute the properties of God, such as benefit and harm, supernatural power, knowledge of the unseen, and so on.

Parsing:

Like the love of God enough, meaning like an adjective for an omitted absolute object, its meaning is that they love them with a love like the love of God, and the most intense news of those who believe, and a love of discernment, and that the power belongs to God with the opening of the hamza that, and the infinitive infinitive from it and from what comes after it is an object to see, and all of them are adverbs, and that God is severe in torment, in conjunction with that the power belongs to God, and the appreciation is that if those who wronged see the power of God and the severity of His torment, and the answer if he sees an omitted sign indicated by the context. Speech and appreciation for knowing that God has no partner or equal.

Meaning:

(**And among the people are those who take other than God as equals**, **whom they love as God loves them**.). That is, some people associate partners with God, because they have made equals to Him in some of His characteristics, such as benefit and harm.. And on the authority of Imam al-Baqir (peace be upon him), he said: The equals whom they took, and loved them as they love God, are the imams of darkness, and their followers.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It was said: The meaning of love for God Almighty is love for perfection: because it is absolute perfection. It was said: Rather, it is knowledge of His greatness, power, and wisdom. It was said: Faith that He is the Creator and restorer, and that everything is in His hand.. We adhere to the method that we adhered to by choosing the appropriate and clear meaning that is close to every understanding, and on this basis we say: The one who loves God is the one who opposes his desires and obeys his master, as Imam al-Sadiq (peace be upon him) said in defining the one from whom religion is taken, and in a word: The meaning of your love for God is that you leave what you want for what He wants, just as the meaning of love for the Messenger (PBUH) is to act according to his Sunnah, as for God's love for His servant. So the reward was great for him, and the hadith said: "I will give the flag tomorrow to a man - Ali bin Abi Talib - who loves God and His Messenger, and God and His Messenger love him." That is, Ali obeys God, God bestows reward upon him, and the Messenger honors and presents him.

And after that, everyone who prefers obedience to the created being over obedience to the Creator has taken equals other than God, whether he wants or does not want.

(**And those who believe have greater love for God**). Because they do not associate anyone with Him in obeying Him, trusting Him, and relying on Him. As for non-believers, they trust many equals, and they associate them with God in obedience, seeking goodness, and repelling evil.

(**And if only those who wronged would see**, **when they see the torment**, **that power belongs entirely to God**.). That is, if the polytheists who wronged themselves knew that no one has authority on the day of truth and final judgment except God, and that He alone is independent in the punishment of the disobedient and the reward of the obedient - if they knew that, they would be certain that the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

one who is independent tomorrow in the affairs of the afterlife is the only one who governs this world... then the answer if omitted is indicated by the context of the speech.

(**When those who were followed disowned themselves from those who were followed**, **and they saw the torment**, **and their causes were severed**.).

There is still talk about those who have been taken as equals besides God, and these are the ones who are the superiors and the followers, and the equals are the leaders and those who are followed.. And tomorrow, when the cover is lifted, the leader will disavow the superior, and the one who is followed will disavow the follower, due to the severity of the torment that befell him, and the ties and relationships between the two were severed. The author of Majma' al-Bayan said: "Every reason that can be attached to, such as affection, kinship, status, alliance, covenant, and so on from what they used to be, will disappear between them. They benefit from it in this world, and that is the ultimate hope." This verse follows the meaning of the Almighty's saying: (**Whenever a nation enters**, **it curses its sister until**, **when they all overtake it**, **the last of them will say to the first of them**, "**Our Lord**, **these have misled us**, **so give them a double punishment of the Fire**." **He said Everything has a weakness**, **but you do not know**) Al-A`raf 37.

(**And those who followed said**, "**If only we had a chance**, **then we could disavow them as they disavowed us**."). Tomorrow, every sinner wishes to return to this world to correct what he had ruined, especially the one who follows the people of transgression and misguidance, to disavow the misguided follower. There is nothing further than this wish. Rather, it is a heartbreak that burns the soul, just as

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

fire burns the body. Thus, heartbreaks are the result of following one's desires and negligence.

The apparent wording of the verse indicates that it is specific to the infidels, but the reason that necessitates the ruling includes everyone who follows and supports the people of injustice and corruption, and whoever believes that other than God can benefit and harm, and whoever takes his religion from the people of ignorance and misguidance. This verse includes all of these, even whoever utters the word of monotheism, establishes prayer, and pays zakat... Oh God, except the ignorant and incompetent person who is unable to know the truth and comprehend what the minds comprehend. The sound one.

Tradition and the four imams:

It was stated in Tafsir Al-Manar, quoting Sheikh Muhammad Abduh, that the four imams: Abu Hanifa, Malik, Al-Shafi'i, and Ibn Hanbal forbade imitating them and taking their sayings, and that they were commanded to leave them for the Book of God and the Sunnah of His Messenger, and after quoting what each imam said about that, he said: But Al-Karkhi - who is one of the Hanafi jurists - stated that the origin is the Hanafi opinion,

If the texts of the Qur'an and Sunnah agree with it, then that is it. Otherwise, the texts of the Qur'an and the Sunnah of the Prophet must be interpreted in accordance with the Hanafi saying.

The meaning of this is that the Hanafi saying is ruling and taking precedence over the Qur'an and the Sunnah, and they are governed by it, and this saying is disbelief itself, and what disbelief is greater than subtracting the saying of God and His

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Messenger from the saying of Abu Hanifa and his companions? What is the difference between those who say this and those whom God referred to when He said: (**And when it is said to them**, "**Follow what God has revealed**," **they say**, "**Rather**, **we follow what we found our fathers following**."). We discussed imitation more extensively when interpreting verse 170 of this Surah in the section "Imitation and the Principles of Doctrine," so see.

This is to the point that acting on the words of the four imams is an act without diligence or imitation, because the four were prohibited from imitating them and acting on their sayings.

Eat of what is on the earth, **verse 168–170**:

(**O people**, **eat of what is on earth lawful and good**, **and do not follow the steps of Satan**. **Indeed**, **he is your clear enemy**. (168) **He only commands you to do evil and immorality**. **And that you say about God what you do not know**. (169) **And when it is said to them**, "**Follow what God has revealed**," **they say**, "**Rather**, **we are following what we found our fathers upon**." **Even if their fathers understood nothing**. **And they are not guided** (170))

the language :

Permissible is everything that is not proven to be prohibited in Sharia law, and what is forbidden is what is proven to be prohibited, and good is good. It says: a good life, a good word, meaning good, and good food, meaning good, and what is meant by good here is what the soul inclines to and takes pleasure in, on the condition that

TAFSIR NUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It is not forbidden.. Badness is everything that has a bad outcome, and indecency is obscenity, which is an ugly appearance, then it is used to refer to every ugly word or action.

Parsing:

Permissible is the adverb connected to the genitive case with whom, which is his saying: (**Of what is on earth**) And good is an adjective for permissible, and alfina is not used here as two objects, because it means we found.

Meaning:

(**O people**, **eat of what is on earth lawful and good**.). This speech is general to all people, whether they are those who have forbidden themselves certain foods or not, and whether they are a believer or an infidel, because the infidel is deprived of the bliss of the Hereafter, not the enjoyment of this world, and in the holy hadith: "I create, others are worshiped, I provide, and others are grateful." Since what is eaten from it is permissible and part of it is forbidden, God has permitted the first but not the second, and everything that the Sharia has not forbidden is permissible: It was stated in the hadith: "God has remained silent about things that He did not remain silent about out of forgetfulness, so do not neglect them out of God's mercy upon you." Sometimes something that is originally permissible may be forbidden, such as money taken through usury, fraud, bribery, or theft.

(**And do not follow in the footsteps of Satan**, **for he is your clear enemy**.). After God permitted people to do what is permissible, He warns them against transgressing into what is forbidden, and He expressed this warning by forbidding following Satan and his whisperings that beautify for a person what is not permissible for him.. And every thought that tempts him to commit what is forbidden, such as

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

wine, adultery, lying, and hypocrisy, or warns against doing what is obligatory, such as the fear of poverty if he fulfills his duty, or of harm if he strives or speaks the truth, all of that and so on is from Satan's inspiration.. God told Satan about his saying: (**I will mislead them and make them safe**). And he said: (**I will surely guide them on your straight path**. **Then I will surely come upon them from before them and behind them and from their right and from their left**, **and you will not find most of them**. **Thankful**) Al-A'raf 15.

(**He only commands you to do evil and immorality and to say about God what you do not know**.). this

An explanation of the effects and consequences that result from following the call of Satan and his steps, which are three matters: evil, which is every action that has a bad outcome, indecency, which is the ugliest type of sin, and speaking against God without knowledge that He has equals and children, and permitting the forbidden, and prohibiting the permissible, and including acting according to opinion, analogy, and approval to extract legal rulings.

(**And when it is said to them**, "**Follow what God has revealed**," **they say**, "**Rather**, **we follow what we found our fathers following**."). The pronoun in (theirs) refers to everyone who imitates others without proof or evidence, and abandons the words of God and the Messenger according to the words of the forefathers. What is meant by what God has revealed is everything on which evidence and evidence are based, and in which sound minds believe.

(**Were their fathers neither understanding anything nor guided?**). The hamza is for rebuke, and the waw is for the case, and the meaning is to follow the fathers

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

when they do not understand any of the matters of religion.. This is not what is meant by his saying. (**They do not understand anything**) Denying reason and understanding from them in everything, even if the apparent meaning gives that. Rather, what is meant is denying reason in matters of religion only, because the talk is specifically about religious matters. We will point out in the following paragraph that this verse indicates the ugliness of imitation in error, while imitation in guidance is a good example.

Tradition and the origins of beliefs:

Imitation as an idea, and as it is, is neither condemned nor praised, nor is it judged good or bad in general. Rather, it differs according to the following types:

1 - Imitation that is due to psychological infection and instinct that is seen in humans and animals alike, such as the crowing of roosters when you hear the sound of one of them, and the braying of red-blooded birds when one of them brays. The same is true for humans. One person applauds the preacher, and the others imitate him without realizing it, even if they do not understand anything of what he meant. A person looks in a certain direction, and whoever sees him unintentionally directs his gaze to it. This type of imitation does not It is described as good or bad, because it is outside the circle of feeling and will.

2 - What is customary in the manner of conversations and courtesies, and in the manner of dress, and other things that social life calls for, and in which the old and the young, the learned and the ignorant participate, and this type of imitation is described as good or bad according to what people see.

TAFSIR MUSHAF FATIMA ALEHA SHAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

3 - The ignorant imitate the scholar in worldly affairs, such as medicine, engineering, agriculture, industry, and the like, by referring to people of expertise and specialization. This imitation is good, rather it is a necessary necessity imposed by social life. If it were not for it, the system would have been disrupted and business would have been halted, as it is not possible for a person to know everything and be aware of everything he needs. Man has been and still is in need of cooperation and the exchange of services.

4 - The imitation of a diligent mujtahid of another diligent person like him in religious matters is reprehensible in terms of reason and custom, and forbidden in Sharia, because what he taught is the ruling of God regarding him, so it is not permissible to abandon it according to the words of others.. What rational and competent person has an argument based on him who denies it with the argument of someone else? ..And what scholar would want from the words of God and His infallible Messenger to the words of those who make mistakes and are right?

5 - The ignorant person's imitation of the just diligent person in secondary religious matters, such as the rulings on acts of worship, what is permissible and what is forbidden, purity and impurity, the validity of transactions, and so on. This imitation is obligatory in terms of reason and law, because it is an imitation of the one who takes his knowledge from evidence and evidence, just as the ignorant sick person imitates his illnesses and his medicine for the one who knows them.. The ignorant person is entrusted with the rulings, and there is no way for him to comply except by returning to the world: (**So ask the people of the message if you do not know**.).

Yes, if the ignorant person prays and fasts in accordance with his fathers and those who follow them, and not in imitation of the just diligent person, and his worship conforms to reality, then it is valid on his part and accepted, because imitation is

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

neither a part nor a condition of what is commanded to do, but rather it is merely a means... and it is better that his transactions are valid if they occur in their proper manner.

As for the statement of those who said: Worship requires the intention of closeness, and the intention of closeness can only be achieved by the diligent person or his imitator... As for this saying, it is merely a claim, because the meaning of the intention of closeness is to perform what is commanded out of the command related to it, free of every worldly impurity... and not

There is no doubt that this will be achieved by anyone other than the imitator of the diligent person, and God Almighty says: (**Were their fathers neither understanding anything nor guided?**) He feels that if the father is on the right path, and the son imitates him, then his action is correct. The point, then, is conformity, and that is enough.

6 - Imitation in the fundamentals of religion and belief, such as knowledge of God and His attributes, the prophecy and infallibility of Muhammad, resurrection and publication. Most Sunni and Shiite scholars have forbidden this type of imitation, and said that it is not permissible, because imitation is accepting something without evidence, and this is ignorance itself, meaning that someone who believes in the existence of God is imitation, just like someone who is completely ignorant of his existence. They said: We only permitted imitation in branches and practical issues without doctrinal principles, because what is required is In the branches, it is merely acting according to what the mujtahid says, and this is possible in itself, unlike the doctrinal principles, in which what is required is knowledge and belief.. Knowledge

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

does not combine with imitation, because it is pure ignorance, and belief is outside of choice and will, so the obligation is not related to it.

The Sunni and Shiite scholars said: If imitation is followed by firm belief that matches reality, it is valid, because it is what is required, and diligence is neither a condition nor a part of faith and belief, but rather a means, not an end.

And this is the truth, because what matters in the foundations of beliefs is correct and consistent faith, and for this reason the Prophet (PBUH) accepted the Islam of everyone who believed in him, and reassured himself of his truthfulness and prophecy, without exerting himself or using reasoning. As for the verses that were mentioned in condemning the followers of the fathers, their context indicates that what is meant by them is imitation in falsehood and misguidance, not in truth and guidance. This truth becomes clear to everyone who ponders the words of God Almighty: (**Have I not brought you better guidance than what you found your fathers upon?**). And he said: (**And when it is said to them**, "**Come to what God has revealed and to the Messenger**," **they say**, "**Sufficient for us is what we found our fathers upon**."). And he said: (**Were their fathers neither understanding anything nor guided?**). What is understood from these verses is that if their fathers followed the guidance that was revealed to the Messenger, it is permissible to follow them, because what is required is to follow what God revealed, so if they follow it, then they have complied and obeyed, and will not be asked for anything after obedience.

In short, everyone who follows the words of God and the Messenger has followed the truth established by evidence.

TAFSIR MUSHAFFATIHA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

Whether he was aware of this evidence, or not. It is sufficient to know in general that there is correct evidence known by people of diligence and expertise. Rather, whoever follows the truth without knowing that it is the truth will not be punished for abandoning learning, even if he does not deserve praise and reward. This is felt by the Almighty's saying: (**And if they strive for you to associate with Me that of which you have no knowledge**, **then do not obey them**.) - Luqman 14 "The benefit from it also is that if they strive to make you believe in God, and you obey without knowledge, then there is nothing wrong with you.

We discussed the imitation of the four imams when interpreting verse 167 of this surah, in the paragraph "Imitation of the Four Imams," so see.

Like the one who croaks, **verse 171**:

((**171**) **And the example of those who disbelieve is that of one who shouts at what hears nothing except a supplication and a call**. **Deaf**, **dumb**, **and blind**, **so they do not understand**. (**171**))

the language :

Naqq means shout, and supplication and calling have the same meaning, and some differentiate between them by saying that supplication is for the near, and the call is for the far away.

Parsing:

A supplication for the object of hearing, and deaf for the predicate of an omitted subject.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

In this verse, God gave an example of the infidels who fanatically adhered to the religion of their fathers. He likened them to animals, and likened those who call them to the truth to a shepherd, just as animals do not understand anything.

From the words of the shepherd, but you hear a voice that you accept or turn away when you hear it after training and getting used to it. Likewise, the disbelievers do not know the truth to which the one calling them is calling them, nor the benefit that results from acting according to it... and in this they are just like the deaf, even if they hear, and like the mute, even though they speak, and like the blind, even if they see.

There are many verses in the Qur'an that do not differentiate between the deaf who does not hear at all, and the one who hears the truth but does not act according to it. Among them is this verse: (**He only hears a supplication and a call**).

Among them is the Almighty's saying: (**Only those who hear respond**) Al-An'am 36. Among them: (**And do not be like those who said**, "**We hear**," **but they do not listen**.) Al-Anfal 21».

You ask: The apparent meaning of the verse indicates that God Almighty likened the disbelievers to a shepherd of livestock, not to livestock, because He said: And the likeness of those who disbelieve is like the likeness of one who shouts at what he does not hear. It is obvious that the one who shouts is the shepherd, and the one who does not hear the livestock, and therefore the infidels are like the shepherd who shouts at the livestock, not like the livestock, as I said in the interpretation of the verse?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: There is an omission in the speech that is indicated by the circumstantial context, and the assessment is that the example of one who calls those who disbelieve to the truth is like the one who rebukes what he does not hear.

Eat from the good things. **Verse 172–173**:

(**O you who have believed**, **eat of the good things we have provided for you**, **and give thanks to Allah if it is Him you worship**. (172) **He has only forbidden to you the dead and blood and flesh**. (173) **Swine**, **and what has been entrusted therewith to anyone other than God**. **But whoever is forced**, **without transgressing or transgressing**, **there is no sin upon him**. **Indeed**, **God is Forgiving**, **Merciful**. (173))

Meaning:

After God Almighty addressed everyone by saying: (**O people**, **eat of what is on earth**.) He repeated the speech again specifically for believers, saying: (**O you who have believed**, **eat of the good things We have provided for you**.) To show them that true faith does not consist of depriving oneself and abstaining from good things, as some monks, priests and others do, for God Almighty has permitted us to enjoy life and physical blessings, and has commanded us to be thankful for them, and the meaning of gratitude is to use them in the way in which they should be used. The Commander of the Faithful (peace be upon him) said: "The least of what you are obligated to do to God is that you do not seek help from His blessings against His sins." Hopefully, people of prestige and wealth will learn from this great wisdom and not exploit it for forbidden pleasures, arrogance and tyranny.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**He has only forbidden to you dead animals**, **blood**, **the flesh of swine**, **and what has been dedicated to anyone other than God**.). There is no doubt that what is meant by inviolability here is the inviolability of the act, which is eating, and not the inviolability of objects, because objects cannot be described as permissible or inviolable.

After God Almighty mentioned in the previous verse what is permissible for eating, He mentioned in this verse four types of what is forbidden to eat... The first: dead animals, which is every animal that died without being slaughtered according to Islamic law. The second: blood, and what is meant by it is blood that has been spilled, meaning that it is distinguished from meat, because what is mixed with meat is forgiven. Third: The pork is its meat, its fat, and all its parts, contrary to Daoud al-Zahiri, who said: It is forbidden to have pork meat but not its fat, in accordance with the apparent meaning of the word. He only mentioned meat specifically, because it is the most obvious of the parts that it benefits from. Fourth: What is dedicated to someone other than God, which is what is mentioned over it when slaughtering other than the name of God Almighty, whether it is sacrificed to idols, or to something else.

The wisdom behind prohibiting the first three types is purely healthy and is known by doctors and specialists. As for the wisdom of prohibiting what is mentioned other than the name of God over it, it is purely religious and aims to preserve monotheism and keep away from polytheism.

You ask: The apparent meaning of the verse indicates that only these four foods are forbidden, because (but) indicates restriction, and each restriction includes two sentences: the first indicates

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Proving what the speech addresses, which is here the prohibition of the four things, and the second indicates denial, and here it is not prohibiting except for the four, knowing that there are other forbidden foods, such as dogs, predatory animals, insects, some types of fish, and forbidden sacrifices, and the details are in the books of jurisprudence, including the fourth part of our book, The Jurisprudence of Imam Jaafar Al-Sadiq (peace be upon him).

The answer: Yes, the apparent meaning indicates that, but it was abandoned in action after the establishment of consensus and the confirmation of the Sunnah of the Prophet. This is not the only verse whose apparent meaning is abandoned by consensus.

The indication can be summed up that it is obligatory to mention God Almighty when slaughtering, and whoever neglects it intentionally, the sacrifice is forbidden, whether the omission is due to knowledge of the obligation or ignorance of it. Yes, if the slaughterer forgets to mention God, the sacrifice is not forbidden. It is sufficient for the remembrance to say: God is great, or praise be to God, or in the name of God, or there is no god but God, and the like.

The oppressed person and his rule:

(**But whoever is forced by necessity**, **neither desiring nor transgressing**, **there is no sin on him**.). The one who is forced is the one who fears harm to himself if he does not eat the forbidden thing, or fears that illness will occur or increase, or fears harm and harm to a respectable soul, such as a pregnant woman who fears for her pregnancy, or a breastfeeding woman for her infant, or is forced by a strong force to eat or drink the forbidden thing, such that if he does not do so, he will harm himself, his money, or his honor – all of these, and other justifications for

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

eating the forbidden thing, but to the extent that the harm is increased. Hence it is well known among the jurists that necessity is estimated according to its extent, and this is indicated by the Almighty's saying: (**But whoever is forced by necessity, neither desiring nor transgressing, there is no sin on him**.). The transgressor is the one who commits the forbidden without necessity, and the normal one is the one who exceeds the extent of the need.

Indeed, those who conceal what God has revealed, verse 174–176:

(**Indeed, those who conceal what God has sent down of the Book and exchange it for a small price – those take into their bellies nothing but fire, and God will not speak to them on the Day of Resurrection. And He will not purify them, and for them is a painful punishment**. (174) **Those are they who have bought error for guidance and punishment for forgiveness. But what is the patient of them in the Fire?** (175) **That is because God has sent down the Book with the truth, and indeed those who differ concerning the Book are in far–flung discord** (176))

Parsing:

Those eat nothing in their bellies except fire: those are a subject, and what comes after it is a predicate, and the sentence is from the subject and the predicate is a predicate that. And those who bought misguidance: those are a substitute for the first ones, and how patient they are. What is the exclamation in the nominative case in the beginning, and patience is a past tense verb that has a hidden pronoun that refers to what, and the sentence is a predicate of what exactly like your saying, "How good is Zaid." That is a subject, and the word "that" and what follows it are caused by a

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

noun in the genitive case with a "ba" related to the deleted predicate of that, and the estimation of that is due to the fact that God revealed the Book.

Meaning:

(**Indeed**, **those who conceal what God has sent down of the Book and exchange it for a small price – those take into their bellies nothing but fire**.). It was said: This verse was revealed about the People of the Book who concealed the description of Muhammad (PBUH) and his prophecy. Whatever the reason for the revelation, what is meant is everyone who knew something of the truth and concealed it through interpretation and distortion for his personal benefit, whether he was a Jew, a Christian, or a Muslim, because the wording is general, and what matters is the generality of the wording, not regarding the reason for the revelation.

God Almighty has threatened this misguided misguided person in many verses: among them are what was mentioned above in verses 146 and 159, and what comes in Surat Al Imran, An-Nisa', and Al-Ma'idah, including this verse, all of which are anger and a threat of the most severe torment and punishment, because the truth must be sanctified and proclaimed by every means, and suspicions must be repelled from it, and those who challenge it are challenged, and implemented by force of arms, and sacrifices for its sake must be done in every possible way. Dear, because there is no foundation for religion, nor for the system, nor for life without it.

(**They put nothing into their bellies except fire**.). That is, what necessitates torment in Hell, it is under the heading of naming the cause, which is fire, to the cause, which is eating forbidden things.. And he mentioned the stomachs, knowing

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that eating only occurs in the stomach, to indicate that they have no concern except for their stomachs to be full.

(**And God will not speak to them on the Day of Resurrection**). It is a metaphor for his dissatisfaction with them and his anger at them. (**He does not purify them**) Of sins with forgiveness. (**Those are they who have purchased misguidance for guidance**.). Misguidance is following one's desires, and guidance is following the Book of God, and buying misguidance for guidance means that falsehood is preferred over the truth, and inclination is over guidance.

(**How patient they are in the Fire**). This is not news about their patience in the Fire, nor amazement at their patience in it, because the astonishment stems from ignorance of the reason, and it is impossible in His right, the Almighty. Rather, the intention is to portray their feet and their audacity against God by abandoning His rulings and limits, and their following falsehood and misguidance. The intention is to portray this condition of theirs, and to represent their fate, which one cannot be patient with in any way. Al-Razi said: When they did what required Hell, they became Like those who are satisfied with God's punishment and are patient with it... It is as you say to someone who is exposed to what invites the wrath of the Sultan: How patient are you with the shackles and imprisonment?

You ask: This is the condition of one who knows the truth and conceals it. So what is the condition of one who does not know anything of what God has revealed, and yet he says: This is permissible, and that is forbidden, and there is no basis for it except delusion and imagination?

TAFSIR MUSHAF FATIMA AL-EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: This person is worse off than he who knew the truth and concealed it, because he has established himself as the position of God Almighty, and has taken it as a source of legislation, lawfulness, and prohibition.

The tension between truth and falsehood:

The author of Al-Manar quoted in his interpretation of Sheikh Muhammad Abduh that he said in interpreting this verse: "There are among Muslims those who conceal what God has revealed through distortion and interpretation, just as the Jews did by concealing the description of the Messenger, and these Muslims feel two opposite attractors: the attractor of the truth that they have known, and the attractor of the falsehood that they have invented. They were accustomed to, and they remained steadfast in what they distorted, and they became a stubborn war between reason and conscience, imagining the future danger, so the pleasure of the immediate overwhelms them, and they taste the sweetness of what they are in, so they prefer it to what they will become.. Isn't this feeling of the betrayal of truth and the victory of falsehood a fire that burns in the ribs? Isn't what they eat from the price of truth a cow that does not gain fat or relieve hunger?

This is true for some individuals who feel pricks of conscience and remorse while they commit sins... But some individuals have become accustomed to falsehood and have become accustomed to it, until it has become second nature to them, and they feel from deep within their hostility to everything that smells of truth and humanity... Now I write these words in the month of June 1967, and in this fateful month the Israelis defeated some parts of the Arab countries with the help of Britain and America, and were expelled. Its people were displaced from their homes, displaced more than two hundred and fifty thousand, and burned thousands of men,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

women, and children with napalm bombs. Many people blessed these scandals, rejoiced over them, and wished that Israel had continued its tyranny indefinitely. For them, passion had overtaken reason and conscience, until not an eye nor a trace remained of them, and those who lost them became completely like animals. God described these people as a people who do not reason or understand, and that they are like cattle, but even more astray from the path.

(**That is because God sent down the Book with the truth**). This is a reference to the torment that will befall those who conceal the truth (**That God sent down the Book**) An explanation of the reason for the torment, which is their daring to violate the truth that came in the Book of God.

(**Indeed, those who differ concerning the Book are in far-reaching discord**.). Interpreters differed

What is meant by the Almighty's saying: (**Those who disagreed about the Book**). Most of them - according to what is stated in Majma' al-Bayan - held that they are infidels, and the reason for the difference is that some of them said: The Qur'an is magic, and some of them said: It is an abomination, and others said: Legends of the ancients. Some commentators said: Rather, what is meant is Muslims, because after they agreed that the Qur'an is from God, they differed in its interpretation and interpretation, and they divided into sects and sects, and they had to have one word after their Qur'an was one.

It is possible that what is meant by the infidels is, however, not because some of them said: The Qur'an is magic, and another said: It is an abomination, but rather

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

because they are the only reason for disagreement and discord, and the lack of consensus on the truth between them and those who believe in the Qur'an.

And he gave the money for his love, **verse 177**:

(**Righteousness is not that you turn your faces toward the east and the west**, **but righteousness is he who believes in God and the Last Day and the angels and the Scripture and the prophets**. **And He gave money**, **out of love for Him**, **to relatives**, **and orphans**, **and the needy**, **and the wayfarer**, **and the beggars**, **and for freeing slaves**, **and established prayer**, **and paid zakat**, **and those who fulfilled their covenant when** (177) **They covenanted**, **and those who are patient in hardship and adversity and in times of need**.)

the language :

Every act of goodness is righteousness, and before the adverb of a place in the sense of a region or direction, and a wayfarer who travels without committing a sin, his money is gone and he cannot return to his family.

And his homeland, and misfortune is poverty, and hardship is everything that harms a person, such as illness, or the loss of a loved one, and so on. The valor is the intensity of the fighting.

Parsing:

Righteousness is in the accusative case of a predicate that is not precedent, and its connection is a noun not, and the opposite is permissible, so righteousness is a noun, and the connection is in the accusative case as a predicate, and the second word

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

righteousness is a noun but, and its predicate is deleted, and the appreciation is, but righteousness is the righteousness of one who believes in God, because the noun meaning does not tell about him in the accusative noun, and it comes with the meaning of gave, and money is a second precedent object, and relatives are a first delayed object, and his love is related to the deletion of an adverb from a pronoun that comes. And those who fulfill their covenant are the predicate of a deleted subject, meaning they are the ones who fulfilled, or are attached to those who believe in God, and the patient ones are the object of a deleted verb, and by appreciation I mean the patient ones, as in Majma' al-Bayan and other interpretations, and those who were truthful are those who are the subject, and the predicate of it is those who.

Meaning:

In this verse, God Almighty mentioned matters that he considered to be pillars of righteousness, piety, and honesty in faith, and among these matters are those related to belief, and among them are those related to spending money, and among them are worship, and some are morals, and before referring to each type of them, he prefaced with the Almighty's saying: (**It is not righteousness that you turn your faces towards the east and the west**.). This is a general speech that includes everyone, even if the reason for the revelation was specific, because what is important is the generality of the word, not the reason for the revelation, and the purpose of the speech is to direct the believers and worshipers that merely praying to a specific direction is not the good intended by the religion, because prayer was prescribed for the worshiper's turn to God, and turning away from anyone else. After this introduction, he began to explain the foundations of the belief, which is one of the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

pillars of righteousness, and limited it to five matters included in the Almighty's saying:

(**But righteous is he who believes in God and the Last Day and the angels and the Scripture and the prophets**). Faith in God is the basis for doing righteousness, and the motivation for obeying God in all that He commands.

He forbade it, and belief in angels is belief in the revelation sent down to the prophets, and denying angels is denying revelation and prophecy: (**The Faithful Spirit has sent it down to your heart so that you may be among the warners**.) – Poets 194). Belief in the Book is belief in the Qur'an, and belief in the prophets is belief in their laws. These five matters go back to three: belief in God, prophecy, and the Last Day, because belief in the Prophet includes belief in the angels and the Book. Then God Almighty referred to the financial costs by saying:

(**He gave the money for his love**). It was said: The pronoun in his love refers to God Almighty, as His name, may He be glorified and exalted, is mentioned in His saying: (**Whoever believes in God and the Last Day**). The meaning is that the giver gave the money for the sake of God. It was said: Rather, conscience refers to money, and it follows the meaning of the Almighty's saying: (**You will not attain righteousness until you spend from what you love**). And he said:(**They eat food for their love**). This is the most apparent, because the pronoun refers to the closest, not the furthest. Then, what is meant by giving money here is other than the obligatory zakat, because God Almighty connected it to giving zakat, and the conjunction necessitates the contrast.

The verse mentions six types of people to whom money should be given:

TAFSIR MUSHAFFATMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - Relatives, who are the relatives of the owner of the money, because they are the people most deserving of righteousness and ties. God Almighty said: (**And let not those among you who are virtuous and generous should give themselves to relatives**.) - Al-Nour 22). Spending on a relative is obligatory on his relative if he is a parent or a child, despite his inability to support himself and the other's ability to do so. Other than that, providing support to relatives is recommended, not obligatory, according to jurists.(1).

2 - Orphans who have no money and no sponsor to support them, the people of the left must sponsor them and provide for them, despite the lack of a treasury for Muslims.

3 - The poor, who are people in need who do not extend a hand of humiliation to people.

---

(1) The Hanafi school of thought said: A relative's maintenance is obligatory for his relative if the kinship necessitates the prohibition of marriage. The Hanbalis said: It is required that the spender be an heir of the one on whom he spends. The Malikis said: Alimony is only obligatory for the parents and descendants only, without the rest of the branches and descendants. The Imamis and Shafi'is said: Spending is obligatory on parents, even if they are high, and on children, even if they are low in rank, to the exclusion of other relatives.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

4 - The wayfarer, who is interrupted in travel and cannot return to his homeland without help.

5 - Askers who extend to people a palm of humiliation, and this question is forbidden by law except for an urgent necessity, just like eating dead meat in our opinion, and sufficient evidence for its prohibition is that it is humiliation and humiliation, and insult is forbidden as such, whether it comes from others, or from oneself, and in the hadith: "Charity is not permissible for a rich person, nor for a once-righteous person," and the word "murrah" with the kasra of the meem is strong, and the normal person is healthy in body, and what is meant by it is the one who is able to do it. Earning.

6 - In slavery, that is, buying slaves, then freeing them from slavery, and there is no resource for this type today after slavery has been abolished.

It can be summed up to point out that these six categories are mentioned by God Almighty as an example, but not limited to them. There are many things in which it would be better to spend money, such as establishing schools, orphanages, sanitariums, defending the religion and the homeland, and all other public projects.

If the maintenance of a respectable soul depends on spending money, it must be spent on the one who is able, because this maintenance is obligatory, and what the duty cannot be accomplished without is obligatory.

God Almighty referred to the devotional pillar of righteousness by saying: (**He performed prayer and paid zakat**). Prayer is a purification of the soul, fasting is a purification of the body, and zakat is a purification of wealth.

He referred to the moral pillar by saying, Glory be to Him: (**And those who fulfill their covenant when they make a covenant**). The covenant that must be fulfilled is divided into two parts: The first is what is between the servant and his Lord, such as an oath, a vow, and a covenant with the conditions mentioned in the books of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

jurisprudence, and we detailed that in the fifth part of the book "The Jurisprudence of Imam Jaafar Al-Sadiq."

The second type of covenant that must be fulfilled is the transactions that take place between people, such as sales, rent, debt, and so on. The righteous believer fulfills all his obligations, even if he does not have proofs or bonds that force him to fulfill and fulfill what is right. As for the promise, it is not obligatory to fulfill it according to Sharia law, but rather it is desirable according to the jurists.

Among the good morals that are one of the pillars of righteousness is patience in times of adversity, referred to in the Almighty's saying: (**And those who are patient in times of adversity**, **adversity**, **and times of hardship**.). Poverty is miserable,

Hardship is sickness, etc., and when desperate is the severity of war. The purpose of patience with poverty and sickness is not to be content with them. No, Islam has required striving to the best of our ability to get rid of poverty, sickness, ignorance, and everything that hinders life from progressing. Rather, the purpose is for a person not to collapse in the face of adversity, and for him to hold himself together and work calmly and steadfastly to get rid of the calamities that befall him. Some commentators said: God only singled out these three for mention. Although patience is praiseworthy in all circumstances, because these three are the most severe of all calamities, so whoever is patient in them will be more patient in others.

(**Those are the ones who are truthful and those are the righteous**.). These are a reference to those who have combined all of these qualities from the foundations of faith, giving money, performing worship to God, and good morals, and they are

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

sincere in their faith, fearful of God's wrath and torment by their actions. As for those who say with their mouths, "We believe," and do not spend what they love, fulfill what they commit to, and are patient in adversity, as for these, they are the furthest people from righteousness and its people.

The righteous in the concept of the Qur'an:

This verse addresses five issues: the first is the foundations of belief, the second is financial costs, the third is worship, the fourth is fulfillment of one's covenant, the fifth is patience in adversity, and the last two are moral matters.

It is obvious that worship, such as prayer and fasting, is an effect of faith in God, and a sign of His inseparable signs, because whoever does not acknowledge the existence of God does not worship Him.. As for giving money, fulfilling covenants, and being patient in adversity, it comes from the believer and the ungrateful. Most of the believers in God, or many of them, say what they do not do, and are miserly with a little, even to themselves, and collapse in fear in the face of every calamity and calamity.. and he may sacrifice The one who denies what is precious and precious for the sake of justice and humanity, is steadfast in adversity, and is truthful in all his words and actions... Therefore, according to the appearance, there is no connection between faith and good character, nor between disbelief and reprehensible character, but in reality there is no faith without piety.

But this verse: (**Not righteousness**) Etc.. I have considered faith and good morals

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It is an indivisible whole, and an inseparable unity with regard to righteousness and goodness. Faith in God alone does not make a person righteous, nor does morality without faith make him so. Rather, faith, morality, and worship of God are

necessary. Accordingly, the righteous in the concept of the Qur'an is the worshiping, loyal, generous, and patient believer.

Retaliation for the dead, verses 178–179:

(**O you who have believed, retaliation is prescribed for you for the murder: the free for the free, the slave for the slave, the female for the female, so whoever is pardoned from his brother anything So, following up with what is right and performing it with goodness. This is an alleviation from your Lord and a mercy. But whoever commits aggression after that will have a painful punishment**. (178) **And for you is retaliation. Life, O people of understanding, that you may become righteous** (**179**))

Meaning:

Islamic Sharia jurists have classified punishments into three categories: The first is punishments, such as cutting off the hand of a thief, stoning a married adulterer, and flogging a drinker. The details will come in due course, God willing. The second category is blood money, which is financial penalties. The third category is retaliation, which is that the victim intentionally, or his guardian, receive compensation from the offender in compensation for what he committed, including killing, cutting off a limb, or wounding. As for beating, there is no retaliation for it, and the jurists have established a separate section for each of these categories, and this verse is included in the section on retaliation.

(**O you who have believed, retaliation is decreed upon you for the murders**.). In pre-Islamic times, they followed the law of the jungle and chaos, and they were killed for the most trivial reasons, unjustly and aggressively, and retaliation was carried out.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The guardians of the murdered person are innocent, not the perpetrator himself. If an ordinary man like him is killed, the guardians of the murdered person kill a large number of the killer's relatives, and if a woman like her is killed, they take her place with a man from her family or tribe, and perhaps they kill ten with one. This injustice led to fierce wars between tribes, the annihilation of many of them, and the inheritance of hostility and grudges between children and grandchildren.. So God legislated retribution, and in its meaning it indicates equality. And it falls on the perpetrator himself, whoever he is, and not on other innocent people, and without any addition or subtraction, contrary to what the people of pre-Islamic times used to do, and that the killing is intentional, and there is no retribution for accidental or semi-intentional killing. (1).

The meaning of this verse is the Almighty's saying: (**A soul for a soul**) Table 45. And he said: (**Do not be extravagant in killing**) - Al-Isra 33. And he said: (**And the recompense for an evil deed is an evil like it**.) Shura 40. And he said: (**So whoever attacks you**, **attack him in the same way as he attacked you**.) Al-Baqarah 194.

(**Free for free**, **slave for slave**, **female for female**). The meaning is clear and does not require explanation or explanation, and it is considering equality in retribution between the murderer and the killed in terms of freedom, slavery, and femininity.

She asks: What is understood from the context of the word is that a free man is not killed for a slave, and a man is not killed for a woman, meaning that if a free man kills a slave, he is not killed for him, and if a man kills a woman, he is not killed for her. Is this a matter of consensus among jurists?

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: The verse was exposed to only three images, which are a free man killing a free man, a slave killing a slave, and a woman killing a woman, and it was not exposed to the remaining images, which are four: a free man killing a slave, a slave killing a free man, a man killing a woman, and a woman killing a man..

_____

(1) Intentional murder is when he intends the act and the killing, such as someone stabbing another with a knife with the intention of stabbing and killing as well, or intending the fatal act only, i.e. intending to stab him in the heart, but did not intend to kill him, then this is premeditated murder. A pure mistake is that he is mistaken in his intention and action, such as if someone throws an animal and hits a human being, then the human being did not intend either the shooting or the killing. Semi-intentional is when he is intentional in his act but mistaken in his intent, such as someone who hits a boy as a means of disciplining him and he dies. The beating is intentional, and death is not intended. In accidental and semi-intentional killing, blood money is required, and retaliation is not permissible under any circumstances.

The verse clearly indicates that retaliation is permissible in the first three forms, and it is a matter of consensus among the jurists, because there is no disagreement about it explicitly in the Qur'an. The verse did not deny or confirm retaliation in the other forms, whether spoken or understood, and therefore it is necessary to refer to other evidence from the Sunnah or consensus.

The jurists disagreed about this, and Malik, Al-Shafi'i and Ibn Hanbal said: A free person should not be killed for a slave. Abu Hanifa said: Rather, a free man may be killed for someone else's slave, but he may not be killed for his own slave. The four

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

agreed that the man kills the woman, and vice versa. The Imamis said: If a free man kills a slave, he will not be killed. Rather, he will be beaten severely, and the blood money for the slave will be fined. If a woman kills a man intentionally, the murdered person's guardian has the choice between taking the blood money from her if she agrees, or killing her. If he chooses to kill, her family will not be fined anything. If a man kills a woman, her guardian has the choice between taking the blood money if the killer agrees, or having the guardian kill him, provided that he pays half of the man's blood money to the heirs of the killer. 500 dinars.

(**Whoever is pardoned from his brother in any way**, **then he should do what is right and return it to him with kindness**.). The two pronouns in his and his brother refer to the killer. As for the word "something," it indicates that if the heir of blood pardons something related to the killer, such as pardoning his murder and agreeing to take the blood money, then the killer should respond to this forgiveness with kindness. It was said: The word "something" indicates that if the heirs are multiple, and one of them pardons the killer, retaliation falls, even if the rest of the murdered person's heirs insist on killing, and whatever it may be, God Almighty has made The blood guardian has the right to retaliate against the intentional murderer, and he does not have the right to oblige the murderer to pay blood money if he presents himself to be killed, nor does the murderer have the right to oblige the murdered person's guardian to take the blood money if he insists on killing as a retaliation. They may together agree and come to an agreement on an amount of money equal to the blood money, or less, or more in lieu of retaliation. If such an agreement is made, it becomes necessary, and it is not permissible to renounce it, and the guardian of the murdered person must demand that the killer replace the reconciliation with kindness, so it does not impose any stress. He is restricted in his

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

request, or asks for more than his right, and the killer must pay the money with kindness, and without delay, understatement, or harm.

(**This is an alleviation from your Lord and a mercy**.). That is, the wisdom behind legislating blood money instead of retaliation is to ease your burden and show mercy to you. (**Whoever commits aggression after that will have a torment**.

Painful). If some of the people of pre-Islamic times pardoned and took the blood money, and then later defeated the killer, they killed him, and combined killing with taking the blood money, so God forbade this transgression, and threatened the one who did it with a painful punishment. A group of commentators said: It is obligatory for the ruler to kill the one who killed the killer after pardoning him, even if he offers blood money and the guardian of the murdered person is satisfied with it. This statement is merely an approval that the verse does not indicate, near or far.

(**And there is life for you in retaliation**, **O people of understanding**.). This is an explanation for the legitimacy of retaliation, and an explanation of the wisdom behind it, and that it protects people from attacking one another. Whoever knows that if he is killed, he will be killed, he will be deterred for fear of his own death. As for paying money, it is not a sufficient deterrent from killing, as many people spend huge sums of money to take revenge on their enemies.

The commentators have gone on at length to explain the aspects of eloquence in this verse, and to compare it with the words of those who said: killing is negated by killing. Some of them mentioned six aspects of the superiority of the verse, and Al-Alusi added to it in his interpretation, until he ended it with 13 aspects, and those

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

who came after him added to Al-Alusi, and all or most of these aspects are due to the discussion of words.

The will to parents, verses 180–182:

(It is decreed for you, when death approaches one of you, if he leaves behind wealth, to make a bequest to the parents and the relatives in a reasonable manner, a duty upon the righteous. (180) So whoever changes it After he heard it, his sin is only upon those who change it. Indeed, God is All-Hearing, All-Knowing. (181) So whoever fears bias or sin from a testator and makes peace between them, there is no sin. Indeed, God is Forgiving and Merciful (182))

the language :

Good is the opposite of evil, and what is meant here is money, and it has been said: Every verse in the Qur'an contains it

The word good means money (1) From that: (**Indeed, the love of goodness is intense**) Ordinary people 8. (**Then write to them if you know of good in them.**) - Al-Nour 33. (**I see you are fine**) - Hood 83 What is known is what is approved by people of custom, and scoliosis is wrong.

Parsing:

A will is an active subjunctive that is written, and a right is in the accusative case, its estimation is more deserving of a right, and a testator is connected to a deleted adverb, and it is permissible for the possessor of the adverb to be indefinite because

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

the adverb is preceded verbally, and the pronoun in his substitution and hearing and they substitution refers back to the bequest, but in his sin, he returns to the substitution, and it is an intelligible noun of the one who substituted it.

Meaning:

(**It is decreed for you**, **when death approaches one of you**, **if he leaves behind wealth**, **to make a bequest to the parents and the relatives in a reasonable manner**, **a duty upon the righteous**.) This verse is one of the verses of rulings, and it falls under the heading of the will, and there have been many and conflicting opinions about it by jurists and commentators. For example, whoever has money and signs and symptoms of death appear to him, he must bequeath some of his money to the parents and relatives, even if they are heirs, so he combines for them the inheritance and the bequest of money, and among them is that a will is obligatory for the relative if he is not an heir, and among them is that A bequest to relatives is recommended, not obligatory, and one of them is to bequeath to his heirs their rights and shares of the inheritance. The verse follows the meaning of the Almighty's saying: (**God enjoins upon you concerning your children**: **for the male**, **the share of two females**.) Among them is that a bequest to relatives is only obligatory if the money is a lot, and among them is that the verse is abrogated by the verse on inheritance, and other statements that are not based on a basis.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

---

(1) I found this saying in some of the books of interpretation that I have, and it is mentioned in verse 106 of this Surah: "Whatever verse We abrogate or forget, We bring something better from it," where I used the word "good" to refer to the verse, not to money.

Will to the heir:

Sunnis and Shiites disagreed about the validity of a will to an heir, and the jurists of the four schools of thought agreed that it is not valid, relying on the hadith: "There is no will to an heir."

The Imami Shiite jurists agreed on the validity of a will to an heir and others, because this hadith is not proven according to them, and because the evidence indicating the validity and permissibility of the will generally includes the will to the heir... in addition to specific narrations from the Ahl al-Bayt (peace be upon him), and the strongest evidence of all for the validity of the will to the heir is this verse, the scholar Al-Hilli said in the Book of Remembrance:

"A will to an heir is valid according to all our scholars, whether the heir approves it or not, according to God Almighty's saying: (**It is decreed for you**, **when death approaches one of you**, **if he leaves behind good**, **to make a bequest to the parents and the relatives according to what is reasonable**. **It is a duty upon the righteous**, **so whoever changes it after He heard it**, **but its sin is on those who change it**. **Indeed**, **God is All-Hearing**, **All-Knowing**.) So God made the will obligatory for the parents, who are the closest people to the deceased, then he said in confirmation of the obligation: It is a right for the pious, and He gives the non-fear of those who do not believe that, then He extended the emphasis with the Almighty's saying: (**So whoever changes it after he has heard it**, **his sin is on those who change it**.) Then he confirmed this sentence by saying: (**Indeed**, **God is All-Hearing**, **All-Knowing**) And this verse is a text in the chapter.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

You ask: The Shiites said that a will is permissible to parents and relatives, and they did not say that it is obligatory, even though the verse is clear in its obligation, because the meaning of written is obligatory, and based on this, the Shiites have violated the apparent meaning of the verse, just as the Sunnis have violated it, who say that a will to an heir is not valid.

The answer: It is agreed upon among all Muslims that extracting the legal ruling from the Qur'an is not permissible except after looking at the Sunnah of the Prophet, and even searching for consensus as well. If there is neither Sunnah nor consensus on the subject of the verse, it is permissible to rely on its apparent meaning, and it has been proven in the Sunnah, and the consensus has been established that a will for relatives is not obligatory... Therefore, the verse must be taken to indicate the desirability of making a will for them without the obligation, and its meaning is: a right upon the pious, that this Desirability is truly fixed, because the meaning of truth is stability.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

What is meant by what is known by the verse is that the thing recommended be appropriate to the situation of the testator and the legatee, so that it is not denounced and frowned upon due to its smallness, and that it does not reach a level of abundance that would harm the heir, such as if it exceeds a third of the estate. It was stated in the hadith: "God gave you a third of your wealth upon your death."

(**Whoever changed it after hearing it**). That is, he changed the commandment and distorted it, while he knew it.

(**Its sin is on those who change it**.). That is, the sin of altering and distorting falls on the one who altered and distorted it, whether heir, guardian, ruler, custodian, or

witness. This is evidence that whoever commits a sin, the calamity of his sin is on him alone and not on anyone else. If the dead person bequeaths what he owes to God or to people, and bequeaths its implementation to someone who he believes is truthful and trustworthy, and then the testator neglects or betrays, then there is no sin on the dead person, but the sinner responsible is the guardian alone. Al-Razi said: The scholars used this verse as evidence that a child should not be punished for his father's disbelief. This is one of the axioms of reason that the Qur'an approved in various ways, including: (**No female bearer of faith shall bear the burden of another**).

(**So whoever fears bias or sin on the part of the testator and makes peace between them**, **there is no sin on him**.). Scoliosis is a mistake, and sin is intentional injustice. This verse is an exception to the previous ruling, meaning that the one who changes the will is sinful unless the testator made a mistake in his will, in which case it is permissible for the guardian, the guardian, or the ruler to change the will from falsehood to truth. What is forbidden is changing truth to falsehood, not changing falsehood to truth.

This is what the commentators have mentioned about the meaning of the verse, and it is true in itself... But what we understand from the context of the verse, and what the author of Majma' al-Bayan has suggested, is that if a person has signs of death, and he wants to make a will that is unfair, such as giving some and depriving some, and this will is attended by wise people and believers, then there is no sin on the person present if he advises the testator of the truth, directs him to the right path, and reconciles between him and the heirs. So that everyone is satisfied and in harmony, and that quarrels and conflict do not occur between them after the death of the testator.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Fasting is prescribed for you, verses 183–185:

(**O you who have believed, decreed upon you is fasting as it was decreed upon those before you, that you may become righteous**. (183) **A number of days, so whoever of you is sick or On a journey, then a number of other days, and for those who are able to do it, a ransom is to feed a poor person**. **But whoever volunteers good, it is better for him, and that you fast is better for you**. **If you knew** (184) **the month of Ramadan in which was revealed the Qur'an, a guidance to mankind and clear proofs of guidance and criterion, then who among you witnessed the month? Let him fast on it, and whoever is sick or on a journey should fast on a number of other days**. **God desires ease for you and does not desire hardship for you**. **And you should complete the number of days and glorify God. For what he has guided you, and perhaps you will be grateful** (185))

Parsing:

Al-Razi mentioned four sayings in the parsing of (numbered days). The author of Majma' al-Bayan spoke at length about this, then he chose that "days" is a circumstance related to fasting, provided that the kaf is in (**As it was decreed upon those before you**) Meaning, like an adjective for a deleted condition, and by decree, fasting is prescribed for you as an obligation, just as it was imposed on those before you. And the waiting period is a subject with an omitted predicate, and the estimation is due to him being a waiting period, and food instead of ransom, and the nominative case is that you fast in the nominative case with the beginning, and its predicate is better for you, and the month of Ramadan is the month of the predicate

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

with an omitted subject whose estimation is that is the month of Ramadan, and Ramadan is forbidden from the morphology of the scientific.

And the alif and the nun, and some of you witnessed the month, the month is an object in it, meaning in the month, so let him fast in it, meaning he should fast in it.

Meaning:

(**O you who have believed**, **decreed upon you is fasting as it was decreed upon those before you**.). Fasting is one of the most important acts of worship, and it is obligatory according to the necessity of religion, just like the obligation of prayer and zakat. In the hadith, "Islam is built on five things: bearing witness that there is no god but God, establishing prayer, paying zakat, fasting the month of Ramadan, and pilgrimage to the House for those who are able to find a way to it."

The jurists issued a fatwa that whoever denies the obligation of fasting is an apostate and must be killed, and whoever believes in its obligation, but abandons it out of negligence and disdain, will be punished with what the legitimate ruler deems appropriate. If he repeats it, he will be punished a second time, and if he repeats it, he must be killed. It was said: Rather, he will be killed on the fourth day.

Fasting is an ancient worship that God Almighty made obligatory upon the nations of the past in a way that is different from our fasting as Muslims in terms of quantity, quality, and time. The comparison here is likening an obligation to an obligation, regardless of the characteristic, the number of days, and its time.. Comparing one thing to another does not require equalization between them in every respect.

TAFSIR MUSHAF FATIMA ALEIHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Perhaps you may become righteous**). Many commentators said: This sentence refers to the wisdom behind the obligation of fasting, which is that the fasting person should practice self-control, abandon forbidden desires, and be patient with them. It was stated in the hadith: "Fasting is half of patience." Imam, Commander of the Faithful (peace be upon him), said: There is zakat for everything, and the zakat of the body is fasting. He said: God made fasting obligatory as a test for the sincerity of creation. It is obvious that all of God's commands and prohibitions are a test for the sincerity of creation. However, fasting is the most difficult of all tasks, because it involves controlling the soul, striving against it, and controlling what it inclines toward of food, drink, and sexual desire.

(**A few days**). These are the days of Ramadan, because God has not decreed any other days for us.

(**So whoever of you is sick or on a journey**, **then a number of other days – and upon those who are able to bear it**.

The ransom is food for a poor person). In this verse, God mentioned three reasons for breaking the fast in Ramadan: illness, travel, and old age.

The illness that justifies breaking the fast is that the person is already sick, and if he fasts his illness increases, such that his pain becomes more severe, or his days are longer, or he is healthy, but if he fasts there is a fear that fasting will cause him a new illness. As for mere weakness and emaciation, it does not justify breaking the fast as long as it is bearable and the body is healthy. If the sick person insists on fasting even though the harm is real, his fast is invalidated, and he must make up for it, just as if he broke the fast without an excuse.

TAFSIR MUSHAF FATIMA AL-EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It has been proven by Sunnis and Shiites that the Messenger of God (may God bless him and grant him peace) said: It is not righteous to fast while traveling. In Tafsir Al-Manar, it is famous that the Great Prophet said: "One who fasts while traveling is like one who breaks his fast while at home." Among those who mentioned this hadith were Ibn Majah and al-Tabari, and al-Razi said: Some of the Companions' scholars were of the view that the sick and the traveling person must break the fast, then fast on several other days. This is the view of Ibn Abbas and Ibn Omar, and the choice of Dawud bin Ali al-Isfahani.

Based on this, breaking the fast while traveling is an obligation, not a permit, that is, it is not permissible for the traveler to fast under any circumstances, due to the lack of the command to fast. The strongest evidence of all for this is that God Almighty has made it obligatory to make up the fast while traveling or being sick, as He said: Whoever of you is sick or on a journey, then a number of other days, and he does not say, "If he breaks his fast, then a number of other days," and the assessment that he broke his fast is contrary to what is apparent, and the speech does not oblige it, because it is valid without estimation.

As for the third justification for breaking the fast, which is old age, God Almighty referred to it by saying: "And those who are able to do it must pay a ransom by feeding a poor person." This ruling was revealed specifically for the elderly, weak and aging person, whether man or woman. Power is a name for someone who is able to do something despite hardship and hardship. This is the choice between fasting and breaking the fast with a ransom, which is feeding a poor person, and there are authentic narrations about that from the People of the House (peace be upon him).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Whoever does good voluntarily**, **it will be better for him**.). That is, whoever increases the feeding of one poor person, or feeds one poor person more than the required amount, that is good.. He has the choice of calling the poor person in need, and feeding him, until he is satisfied, or giving him flour and grains of which he eats a little more than 800 grams, and it is permissible to give him the price.

Dirhams on the condition that he says to him: Make it the price of your meal.

(**And if you fast**, **it is better for you**). That is, the weak and elderly old man and woman, even if they have a choice between breaking the fast and fasting, are still better in the sight of God than breaking the fast with the ransom.

(**The month of Ramadan in which the Qur'an was revealed**). The author of Majma' al-Bayan said: When God designated fasting for the month of Ramadan, He made it clear that the wisdom in that is that the Qur'an was revealed in it, and upon it is the orbit of religion and faith. Then the author of the Majma' narrated on the authority of the Prophet (peace and blessings be upon him) through the path of Sunnis and Shiites that the Books of Abraham (peace be upon him) were revealed for three days of the month of Ramadan, the Torah of Moses (peace be upon him) for six days of Ramadan, the Gospel of Jesus (peace be upon him) for the thirteen days before Ramadan, and the Psalms of David for eighteen days. A night passed in Ramadan, and the Qur'an was revealed to Muhammad (PBUH) on the twenty-fourth of it.

You ask: The Almighty's saying: The month of Ramadan in which the Qur'an was revealed clearly indicates that the Qur'an was revealed in its entirety in the month of

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Ramadan, knowing that it was revealed in parts during the entire period of the mission, which is twenty-three years?

The answer: What is meant by it is that its revelation began in the month of Ramadan, not that it was revealed in its entirety, and the night in which it was revealed was called Laylat al-Qadr, meaning honor. God Almighty said: (**Indeed**, **We sent it down on a blessed night**.). This, until the word "Qur'an" applies to what is between the two covers, and to some of it. As for the saying of those who say: God sent down the Qur'an from the preserved tablet located above the seven heavens to the heaven of the world in one sentence on the Night of Power, then He sent it down to Muhammad (PBUH) in separate ways, as for this saying, there is no evidence for it.

(**A guidance for mankind and clear proofs of guidance and the Criterion**.). The criterion is what distinguishes between truth and falsehood, good and evil, and in the interpretation of verse 2 we spoke about the meaning of guidance, and that the Qur'an was not a book of philosophy, history, or natural sciences, but rather it is insights, guidance, and mercy.. And the Almighty says: (**A guidance for the people**) It indicates the sermons, rulings, promises, and threats in the Qur'an that are understood by all people, and its knowledge is not limited to diligent scholars and specialists.

(**So whoever of you witnesses the month**, **let him fast it**.). That is, he attended his country, and did not travel in a month

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQVI

Ramadan, so he must fast during its days, and it is not permissible for him to break his fast without an excuse. This is indicated by the Almighty's saying: (**And**

whoever is sick or on a journey, **then a number of other days**.) He re-mentioned illness and travel to confirm that the month of Ramadan is permissible in breaking the fast in certain cases, in response to the extremists who think that breaking the fast is not permissible under any circumstances. (**God desires ease for you and does not desire hardship for you**.). It appears from the context that this sentence is an explanation for the permissibility of breaking the fast in the event of sickness, travel, or old age, but in reality it is an explanation for all the rulings. It was stated in the hadith: "Make it easy and do not make it difficult, and give good tidings and do not alienate." Whoever says: Breaking the fast while traveling is a determination, not a concession, explain the Almighty's saying. (**God wants ease for you**) That God wants you to break your fast during travel and sickness, and does not want you to fast. And whoever says that breaking the fast is a concession, not a determination, interpret it by saying that God Almighty wants you to be at ease in your affairs, and to choose what is easiest for you. If breaking the fast is easier, then it is better, and if fasting is easier, such as for someone for whom fasting is easy in Ramadan, and it is difficult for him to make up for it, then fasting is better. There is no doubt that consideration and care for the apparent meaning of the word outweighs the meaning of the word. The first: If it were not for the authentic narrations from the Ahl al-Bayt on the authority of their grandfather (may God bless him and grant him peace), we would be certain that breaking the fast while traveling is a concession, not an obligation.

(**And to complete the waiting period**). This is an explanation for the judiciary that God Almighty has enjoined by saying: (**A number of more days**) That is, you have to make up the fast for the number of days that you broke your fast during Ramadan due to illness and travel, in order to complete the full number of days of the month, and sometimes it is 30 days, and sometimes it is 29 days.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMAR NAQI NAQVI

(**And that you may glorify God for having guided you**, **and that you may be grateful**.). That is, God Almighty has made clear to us the provisions of His religion so that we may glorify Him and thank Him. The author of Majma' al-Bayan said: "What is meant by his saying, 'Grow magnify God' is the takbirat following the Maghrib prayer on the night of the Eid, the evening prayer, the morning prayer, and the Eid prayer according to our doctrine." He refers to this formula that the worshipers repeat in congregation after the Eid prayer, which is: God is great, God is great, there is no god but God, God is great, God is great, praise be to God, God is great for what He has guided us.

Answer the call of the supplicant, **verse 186**:

(**And when My servants ask you about Me**, **then I am near**. **I answer the call of the supplicant when he calls upon me**. **So let them respond to Me and believe in Me that they may be guided**. (**186**))

Parsing:

The speaker's ba'a'a has been deleted for the sake of lightness, just as God Almighty says: (**So worship Me**) That is, worship me.

Meaning:

(**And when My servants ask you about Me**, **then I am near**. **I answer the call of the supplicant when he calls upon me**.). It was said: A Bedouin came to the Prophet (may God bless him and grant him peace) and said to him: Is our Lord near, so we can call him, or far away, so we should call him? So this verse was revealed in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

response to the Bedouin's question... Whether this statement is correct or not, it is consistent with the topic.

Supplication is one of the best acts of worship, and it has been commanded and encouraged in the Qur'an and Sunnah, because it is a manifestation of servitude and lack of devotion to Him, Glory be to Him. We talked about it at length in the book "Between God and Man."

You ask: The apparent meaning of the Almighty's saying: (**If he calls**) After saying: (**I answer the call of the supplicant**) Achievable achievement, because it is similar to the saying of someone who says: Look at the sitting person if he is sitting, and listen to the one who is speaking if he is speaking?

The answer: What is meant by "if supplication" is the supplication that comes from a sincere heart that is sincere in its supplication, not just supplication on the tongue, as it is similar to the saying of someone who said: I honor a scholar if he is a scholar. He wants the world in truth and reality, not just someone who has the characteristics of the world.

A second well-known and well-known question is that what is apparent from the Almighty's saying: I respond to an invitation

The supplicant and his saying: Call upon Me, I will respond to you. God responds to everyone who calls upon Him, knowing that a person goes to extremes in supplication and supplication and is not answered?

The commentators responded to this with various answers, some of which ended with six, and they all agreed that the prayer of the believer who is obedient to God is

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

answered only by him, and this invalidates the saying that God answered the call of Satan.. He said, "Wait me until the day they are resurrected." He said, "You are one of the theorists."

Whatever it is, the answer to this question requires detail in the following manner: 1 - That the servant asks from his Lord what is inconsistent with the customs and laws of nature, such as asking for sustenance without striving, knowledge without learning, and so on, such as finding causes without their reasons, and entering homes from their walls, not from their doors... This is not supplication in any way, or it is the supplication of the ignorant of God, His wisdom, and His laws, for God has a rule in His creation, (**And you will not find any change in the law of God**) Al-Fath 23.

2 - To seek in his supplications success and guidance to the rulings of religion, doing good deeds, performing duties, and abandoning sins and forbidden things: (**Guide us to the straight path**) And avoiding evils and pests: (**Say**, **I seek refuge in the Lord of creation from the evil of what He has created**.) May God provide him with the means of success in livelihood, knowledge, and health: (**Lord**, **open my chest to me and make my affairs easy for me**.) Provided that the supplicant works diligently and sincerely, relying on God alone.. This is what the prophets and righteous people are responsible for, and the purpose of their supplication.

3 - Above all, we must pay attention and not be distracted from this truth that we see and witness with our own eyes, which is that God Almighty gives to whomever asks Him, and to whomever does not ask Him, His kindness and generosity, and that He grants kingdom to whomever He wills, and withholds kingdom from whomever He wills, and humiliates whomever He wills, and exalts whomever He wills without a supplication. Accordingly, the meaning of the Almighty's saying: "I respond to the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

call of the supplicant if he supplicates" does not mean that He gives only to whom He wills. He called him, and there is no meaning in his saying: God's mercy is close to the doers of good, or that this mercy of God is far from the wrongdoers.. No.. Indeed, His mercy encompasses all things, and the giving of your Lord is not forbidden.

The general point is that in some narrations there is a supplication for stomach pain, another for back pain, and a third for the eye, tooth, and so on...and these narrations are either fabricated.

Because it contradicts reality, and does not avail anything, or its intention is to seek treatment while relying on God.. It was said: Ali, the Commander of the Faithful (peace be upon him), passed by a Bedouin, and next to him was a wounded she-camel, and the Imam said to him: Will you not treat her? He said: Yes, O Commander of the Faithful, I will treat her. The Imam said: And with what? The Bedouin said: By supplication. The imam said: Add some tar with your supplication.

(**Let them respond to Me and believe in Me**) Al-Razi said in his interpretation: God Almighty says to His servant: I answer your supplication, even though I am absolutely incapable of needing you, so be the one who answers my supplication, even though you need me in every way. How great is this generosity!

Permissible for you is the night of fasting, **verse 187**:

(**It is permissible for you on the night of fasting to have sexual intercourse with your wives**. **They are clothing for you and you are clothing for them**. **God knew that you used to circumcise yourselves**, **but He turned to you**.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And He pardoned you, so now associate with them and seek what God has ordained for you, and eat and drink until the white thread becomes distinct to you from the black thread of dawn, then complete the fast until the night, and do not have intercourse with them while you are secluded in the mosques. These are the limits of God, so do not approach them. Thus God makes His signs clear to the people. Perhaps they will be righteous (**187**))

the language :

The night of fasting is the night from which a person becomes fasting, and obscenity is originally an obscene statement, and what is meant here is intercourse, and the dress is known, which is the garment, and what is meant by it

In the verse, "the one who wears it" means "he who is in contact with him," and what is meant by the white thread is dawn, and by the black thread is night.

Meaning:

(**It is permissible for you to have sexual intercourse with your wives on the night of the fast**.). That is, it is permissible for a fasting person to have intercourse with his wife on the night of fasting, and the night of fasting includes all nights of Ramadan, and is not specific to one night without another, or to part of the night without part, in order to be absolute and not restricted. God Almighty used the metaphor for abstaining from sexual intercourse in order to remove it in expression, just as He used it in other verses to refer to touching, penetration, entry, intercourse, and approaching. God Almighty said: (**You touched women**). Introduce one

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

another to one another. I entered them. When you cheat on her. Do not approach them until they are purified. Ibn Abbas said: God grants me whatever He wishes.

(**They are clothing for you and you are clothing for them**). Some commentators said: The dress here is a metaphor for embracing. Al-Razi said: Al-Rabi' said: What is meant is "they are a bed for you, and you are a quilt for them." This is exactly like the interpretation of some orientalists: "They are pants for you and you are pants for them." What is correct is that dress here is a noun of "wear," meaning mixed. The intention is to explain the wisdom of permission to have intercourse with women on the night of fasting, which is that the intensity of mingling and intercourse between spouses makes it difficult for a man to be patient with his wife.

(**God knew that you were circumcising yourselves**, **but He turned to you and pardoned you**.). The speech is for some, not for all, and we discover from the words betrayal, repentance, and forgiveness that some have committed a disobedience to God, and we discover the type of this disobedience from the Almighty's saying: (**So now have intercourse with them**) What is meant by it is that it has been permissible for you from now on to have intercourse with your wives, and this is necessary because intercourse was forbidden before, then it became permissible.

Most commentators said: God made it permissible for the fasting person at the beginning of Sharia law to eat, drink, and have intercourse on the night of the fast, on the condition that he does not sleep, or pray the evening prayer. If he slept at night or prayed the evening prayer, he forbade him to eat, drink, and have intercourse until the next night. Some of the companions did not adhere to this condition, and had intercourse with his wife after he woke up from the night.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

He fell asleep, then regretted it, and confessed his sin to the Prophet (may God bless him and grant him peace), and the verse was revealed…

Whatever it is, the soul has inclinations that a person often cannot restrain, so he satisfies them by hiding from people, or by distorting the religion of God. It is better to analyze the desired thing, if there is a reason for the analysis, so that a person does not go too far in wrongdoing, and the first disobedience drags him to disobedience again and again, and thus to belittlement and indifference to religion and the rulings of God.

(**And seek what God has ordained for you**) From enjoying women on the night of fasting, which was forbidden to you before. (**And eat and drink until the white thread of dawn becomes distinct to you from the black thread**). That is, I permit you to eat and drink, just as I permit you to have sexual intercourse from the beginning of the night until the dawn, and on the authority of the Messenger of God (may God's prayers and peace be upon him): "Fajr is two dawns: As for the one that is like the tail of a fire, it does not permit anything, nor does it prohibit it. As for the rectangle that takes up the horizon – that is, it spreads within it – it permits prayer, and prohibits food."

(**Then complete the fast until nightfall**). The principle of fasting is at the beginning of dawn, and its end is at the beginning of the night. Night begins as soon as the sun sets, but its setting is not known by its hiding from view, but rather by the rise of the redness from the east, because the east overlooks the west, and therefore the eastern redness is a reflection of the light of the sun, and the deeper the sun goes into setting, the less this reflection becomes. As for what was attributed to the Shiites

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that they delay the Maghrib prayer and iftar in Ramadan until the stars collide, it is a lie and slander. It was said to Imam Al-Sadiq (peace be upon him): The people of Iraq delay the Maghrib prayer until the stars collide. He said: This is the work of the enemy of God, Abi Al-Khattab.

(**And do not associate with them while you are secluded in the mosques**). In the books of jurisprudence there is a special chapter, called the chapter on itikaf, and in most cases the jurists mention it after the chapter on fasting. The meaning of itikaf in Islamic law is that a person stays in the mosque for at least three days and two nights, fasting, provided that he does not leave the mosque except for an urgent need and returns immediately after fulfilling it. It is forbidden for the person in i'tikaf to have intercourse with women day and night, even kissing and touching with desire. The prohibition here is related to intercourse with women. Absolutely, inside and outside the mosque. If the person observing i'tikaf leaves the mosque, has intercourse at night, takes a bath, and then returns to the mosque, then he has

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

He committed a forbidden act, and he must expiate someone who deliberately breaks the fast during the month of Ramadan: freeing a slave, fasting for two consecutive months, or feeding sixty poor people.

Consuming money unjustly, **verse 188**:

(**And do not consume your wealth among yourselves unjustly**, **or lead it to the rulers so that you may consume a portion of people's wealth unjustly**, **while you know**. (**188**))

Meaning:

(**And do not consume your wealth among yourselves unjustly**.). The address is for all those who are accountable, and the meaning is that you should not eat each other's wealth, just as God Almighty says: (**And do not kill yourselves**) That is, do not kill each other, and this indicates the unity and interdependence of humanity, and that it is like a single body, and the individual is one of its members, and whatever befalls it befalls it, and vice versa.

What is meant by eating is the general disposal of money taken in a way that is not approved by Sharia law, and the word "Be among you" in the verse specifies it and restricts it to money taken through forbidden transactions, such as usurious transactions, or based on forbidden things such as wine, pork, dead meat, or deception and fraud, and other things that are not approved by Sharia law. The same is true of the Almighty's saying in verse 28: An-Nisa: (**Do not consume your property among yourselves unjustly**, **unless it is a trade by your mutual consent**.). As for the prohibition of money taken by robbery, usurpation, theft, false oaths, and so on, another piece of evidence is needed. For this reason, the jurists used the two verses as evidence of the invalidity of every transaction for which God has forbidden money taken because of it. This verse clearly and clearly indicates that Islam recognizes individual ownership.

(**And bring it to the rulers so that you may devour a portion of people's wealth unjustly**.). It refers to the conjunction "Do not eat," and what is meant by sin here is bribery based on the context, and the intended meaning is the prohibition of bribing rulers in order to gain access to people's money.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And you know**). That is, do not commit this sin while knowing its ugliness, and there is no doubt that undertaking what is evil with knowledge is worse than undertaking something with suspicion.. And in the hadith: "Staying in the face of suspicion is better than rushing into destruction." It would be better if he was aware of the prohibition.

Bribery is one of the greatest taboos, even for ruling correctly. God and His Messenger have cursed the bribe-taker, the bribe-taker, and the one who goes between them with bribery. In one narration, bribery is disbelief in God Almighty, and in a second, it is polytheism.

The immoral judge's ruling:

The Hanafi school of thought said: The ruling on the immoral judge is effective. In the text of the book known as Ibn Abidin, vol. 4, p. 312, edition 1325 AH, in the chapter on the judiciary, it says verbatim: "The immoral person is qualified to bear witness, so he is eligible to be judged." In Fath al-Qadir, vol. 5, p. 454, chapter on the judiciary: "The ruling is to implement the ruling of everyone who has been appointed by a strong authority, even if he is ignorant and disobedient, and this is the apparent doctrine with us."

The Imami Shiites unanimously unanimously agreed that it is not permissible for the immoral person to take up the judiciary, and that his ruling should never be implemented, despite the amount of knowledge he has attained. A group of the Imami jurists were strict, as they held that the rightful person is not permitted to raise his claim to anyone other than the just judge, even if obtaining his right is limited to this pleading, such that if it were not for him, it would have been wasted, and if the rightful person disagrees, goes back to the unjust judge, and rules He has this right, so it is not permissible for its owner to take the thing ruled for, even if it is a right, in

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

accordance with the words of Imam Jaafar al-Sadiq (peace be upon him): "He only takes it unlawfully, even if it is an established right for him."

Most of the Imami jurists said: The right holder has the right to seek help from someone who is unjust to obtain his right if it is limited to returning to him, such that he finds no means other than him, without any difference between whether the right is a debt or a property, because defending oneself from harm is permissible, and may be obligatory, and it can only be achieved by referring to the unjust person, as is supposed, so it is permissible or obligatory.

It is obligatory, but the sin and prohibition are on the one who refrains from paying the right, not on the one who takes his right.

The ruler's ruling does not change reality:

If two people are brought to trial before a diligent and just judge, and a ruling is given to someone other than the rightful person, due to the inability of this to be proven, then it is not permissible for the adversary against whom the ruling is to take the thing for which the judgment was ruled, because the judge's ruling does not change the reality, and is implemented outwardly, not in reality. The Greatest Messenger (PBUH) said: "I am only a human being like you. It is revealed to me, and you dispute with me, and perhaps some of you are more sensitive to his argument than others, so I decide for him in a way I hear. His brother's rights, for I will fulfill for him only a piece of fire."

But Abu Hanifa said the exact opposite of that. The author of Tafsir Al-Manar quoted him when discussing this verse, saying: If the judge rules to annul the marriage between spouses based on false testimony, it is forbidden for them to live

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

together as married couples. And if false witnesses testify that so-and-so contracted with so-and-so, and the judge ruled that the contract was valid, it is permissible for the man against whom marriage was to be annulled based on false testimony, being satisfied with the ruling of the judge who knows that it is unlawful.

They ask you about the new moons, **verse 189**:

(**They ask you about the new moons**. **Say**, "**They are appointed times for the people and for the Hajj**." **And righteousness is not that you approach homes from their backs**, **but righteousness is he who fears and comes**. **Houses by their doors**, **and fear God that you may succeed** (189))

the language :

The crescents are the plural of a crescent, and in fact it is a single body, but the plural is correct given the multiplicity of months, and the times are the plural of miqat, which is the specific estimated time.

Parsing:

For people is related to the deleted adjective for timings, and the bā' in that it comes is superfluous, because it occurred after the negation, and the infinitive infinitive is in the accusative position of a predicate that is not.

Meaning:

(**They ask you about the new moon**). This question has two implications if we look at it independently of its answer: The first is that the question is about the natural reason for the difference in what first appears to be the accuracy of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED ANMAR NAQI NAQVI

crescent, then its completion as a full moon, then it returns to what it was, and so on. The second possibility is that the question is about the wisdom in this, not about the natural reason, but if we look at the question and its answer together, which is (**Say**: **These are times for the people**) The question should be about wisdom only, without the natural reason, and this is most likely in accordance with the principle of matching the answer to the question.

As for the statement of those who said: They asked about the natural cause, and that God Almighty commanded His Prophet to answer them by explaining the wisdom, exposing that their question is misplaced, because they are incapable of understanding the natural cause, which requires a long and deep study, and many scientific introductions, and that it is better for them to ask about the wisdom and benefit in the difference of the new moons, where they can understand and digest it - this saying is merely a possibility and is not based on evidence other than approval.

She says: The evidence exists, and it is the Almighty's saying: (**It is not righteousness that you approach houses from their backs**.) Because it means that your question about the natural reason is like someone asking to enter the house from its back, while your question about wisdom is like someone asking to enter the house from its door.

The answer: Firstly, this is an effort to interpret the word, and not an explanation of the apparent meaning of the word. Secondly, it has been proven that this sentence was revealed in relation to what the people of pre-Islamic times did if they were forbidden from entering the House from its back... The details are as follows.

TAFSIR MUSHAF FATIMA AL-EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Whatever it is, God Almighty commanded His Most Noble Prophet (PBUH) to answer them by saying that the wisdom behind the difference in the crescent moons is the timing of their interests and worldly matters such as debts and rents, and their religious matters such as Hajj and fasting. In a word, the answer follows the meaning of the Almighty's saying: (**And He ordained it in stages so that you might know the number of years and the reckoning**.) – Yunus 5.

(**And righteousness is not that you approach homes from their backs**, **but righteousness is he who fears Allah and approaches homes from their doors**.). Most commentators said: If the people of pre-Islamic times entered into ihram, someone would dig into the back of his house and enter it, or take a ladder from which he would climb to the roof of the house, and if he was one of the people of the woods, he would go out from behind the tent, and some Muslims did that in the beginning, so the verse was revealed to make it clear to them that righteousness is fearing God, doing good, and abandoning sins and vices, not entering houses from their backs, and other such traditions that obscure the mind from understanding the truth. And it does not belong to religion and faith because.

And fight in the cause of God, **verse 190–193**:

(**And fight in the cause of God those who fight you**, **but do not aggress**. **Indeed**, **God does not like aggressors**. (190) **And kill them wherever you find them**, **and expel them from wherever they are**. **They expelled you while strife is worse than murder**, **and do not fight them at the Sacred Mosque until they fight you there**. **If they fight you**, **then fight them likewise**. **The reward of the unbelievers** (191) **But if they desist**, **then surely God is Forgiving**, **Most Merciful** (192) **And fight them until there is no strife and**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the religion is God's; but if they desist, **then there is no aggression**. **Except against the wrongdoers** (**193**))

the language :

Educate something if you master it, and what is meant by culture here is existence, where you educated them, that is

You found them, and temptation is a test and a test, and what is meant here is disbelief in God based on the Almighty's saying: (**And the debt is God's**).

Parsing:

They fight you in the accusative case: after until, and the infinitive infinitive is in the genitive case with until, connected to: they fight you, and the same as until there is no strife.

Meaning:

In Majma' al-Bayan on the authority of Ibn Abbas that when the Messenger of God (PBUH) went out with his companions in the year in which they wanted to perform Umrah (1) They were one thousand and four hundred, and when they reached Al-Hudaybiyyah, the polytheists repelled them from the Sacred House, so they slaughtered a sacrificial animal in Al-Hudaybiyyah. Then the polytheists made an agreement with them that they would return and return in the next year. When the next year came, the Muslims prepared to perform Umrah, but they feared that the Quraysh would not respond to them and fight them. The Prophet (PBUH) and his companions hated fighting the polytheists in the Sacred Month in the Sacred

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Mosque, so God revealed this verse: He gave them permission to fight, and a group said: It is the first verse revealed regarding fighting.

Islam is a war against injustice and corruption:

Some of the new ones who are jealous of Islam and try to defend it in every way, even if it contradicts the approach of the Qur'an, said: Islam does not permit fighting anyone except one who insists on fighting and initiates it, and that Islamic wars during the era of the Messenger were defensive, not offensive, and they cited verses as evidence, including this verse: And fight in the way of God those who fight you, and from it: And fight the polytheists as they fight you all... which

---

(1) This was in Dhul-Qi'dah, the sixth year of the Hijra. At that time, Al-Hudaybiyah had a lot of water and trees, but today it is a barren desert as I saw it in 1964 AD.

They were prompted to say this by what the enemies of Islam say, saying that it is a religion of war, not a religion of peace, citing the wars of the Great Prophet (PBUH) as an excuse.

The truth is that Islam permits fighting in situations such as self-defense. Among them: fighting the people of transgression. God Almighty said in verse 10 of Surah Al-Hujurat: (**And if two parties of believers fight, make peace between them; but if one of them rebels against the other, then fight the one it rebels until it submits to the command of God**.). Among them: fighting to eliminate disbelief in God. God Almighty said in verse 30 of At-Tawbah: (**Fight those who**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

do not believe in God nor in the Last Day, **and do not forbid what God and His Messenger have forbidden**, **and do not follow the religion of truth**, **unlike those who were given the Book until they are given tribute on their own hands while they were in humiliation**). The Greatest Messenger (PBUH) said: "I have been commanded to fight people until they say there is no god but Allah. If they say it, their blood and their wealth will be protected from me." But this type of jihad and fighting is not permissible except with the permission of the infallible one or his representative, in order to avoid chaos.

The permissibility of fighting in self-defense does not indicate the lack of permission to fight for another purpose, such as eliminating oppression and disbelief. Islam permits war and fighting for the sake of adherence to the religion of truth and justice, because disbelief is aggression in itself in the concept of Islam, and it prohibits fighting for the sake of enslaving peoples, plundering their capabilities, and controlling their markets. Islam has permitted violence to eliminate crimes and misdeeds, and to defend human rights, freedom and dignity. The colonialists provoked wars, shed blood, and exploited science for destruction and destruction. (1) For the sake of plunder and plunder, and the rule of injustice and aggression... This is the correct answer that should be given to those who try to attack Islam and the Prophet of Islam, using the excuse that it is a religion of fighting and sword... Islam is positive, not negative... It is a war on everyone who does not adhere to the religion of truth and justice, and seeks corruption on earth... and disbelief in God is injustice and corruption in the religion of Islam and its law.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) In the year 1957, a book was published in the United States, called The Future of Atomic Energy, and the author's name is Triton. It stated that scientific progress had

greatly reduced the price of killing a human being. Before the atomic bomb, killing a human head cost many pounds, after which it cost one pound, and after the hydrogen bomb it cost one shilling.

It must be pointed out on this occasion that the jurists of all Islamic sects have unanimously agreed that everyone who violates the sanctities of God, deeming it permissible to shed blood, and plunder forbidden wealth due to the necessity of religion, is the same as the disbeliever in God, even if he prays, fasts, and performs Hajj to the Sacred House of God. Rather, this is in a worse condition than he who disbelieves and forbids shedding blood and plundering wealth, and refrains from harming people.. Indeed, both of them are infidels, and there is no doubt about that. But this is an infidel who refrains from doing evil and harming the servants of God and his dependents, and that is an infidel who abuses God and his servants and his dependents. The Messenger of God (may God bless him and grant him peace) said: The best people are the people who are most beneficial to people, and the worst people are those whose evil people fear. And again, whoever denies a legal ruling that is proven by religious intuition and the consensus of all Muslims is an infidel by agreement, even if he was born of Muslim parents and uttered the two testimonies of faith.

And the Almighty said: (**And do not transgress**) That is, do not fight out of personal gain, but rather fight out of a noble humanitarian motive, and with the intention of defending religion and truth, and do not kill women, children, the elderly, and the sick, do not destroy buildings, or cut down trees... All of these teachings and the like have been mentioned in the Sunnah of the Prophet.

TAFSIR MUSHAF FATIMA ALEIHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And kill them wherever you find them**). That is, kill the unbelievers at any time or place they are, except in the Sacred Mosque, for fighting there is forbidden unless they initiate it.

She asks: The first verse commanded fighting whoever fights Muslims, and this verse was loose and not restricted, so does this abrogate that one, as was said?

The answer: There is no abrogation. We recently pointed out that the permissibility of fighting in self-defense does not indicate a lack of permission to fight for another purpose, such as eliminating disbelief and injustice. In a word, if you say to a person: You are good, this does not mean that someone else is not good. The same applies to the Almighty's saying: (**Fight in the cause of God those who fight you**) It does not mean do not fight those who do not fight you. Yes, if he had said: Do not fight anyone except those who fight you, this limitation would indicate the negative.

(**And expel them from where they expelled you**.). The polytheists of Mecca expelled the Prophet (PBUH) and his companions from it, for no other reason than because they believed in God and His Messenger, so God commanded His Prophet and the Muslims, if they returned to Mecca victorious, to expel from it those who did not believe in God and His Messenger, just as the polytheists had done before as a reward and agreement. It was said: The Prophet (PBUH) expelled the polytheists

From Mecca after Nasrallah and the conquest came in accordance with this verse.

(**Sedition is worse than murder**). This is an explanation for the permissibility of killing polytheists, and what is meant by sedition is polytheism, and therefore the meaning is that it is permissible for you to kill polytheists, because the sin of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

polytheism is more heinous than the sin of murder, and in some interpretations, God Almighty meant by saying: (**Sedition is worse than murder**) The polytheists of Mecca, at the beginning of the call, used to seize those who converted to Islam by harming and torturing them, expelling them from the homeland, and confiscating money. These actions are sedition, and they are more heinous than killing. For this reason, it is permissible for you to kill them and expel them from their homes... Whatever it is, what is meant by the word sedition in the Holy Qur'an is not gossip and the transmission of words, as many have imagined.

(**And do not fight them at the Sacred Mosque until they fight you there**.). This is a condition for the permissibility of fighting in the Holy Mosque, in which God has forbidden fighting, unless its sanctity is violated by fighting.(**If they fight you**, **then kill them**). Because they initiated and violated the sanctity of the Sacred Mosque, and the initiator is not the unjust, rather he alone is the unjust.

(**But if they desist**, **then surely God is Forgiving and Merciful**). Taking care of the context requires that the meaning be: If they stop fighting at the Sacred Mosque, then stop them and forgive them, because the reason that caused them to fight is their initiation of fighting, so if they stop, the reason will be removed. Many commentators said: The meaning is that they repent of disbelief and believe in God and His Messenger, because the unbeliever is not forgiven by God by abandoning fighting, but by abandoning disbelief. This is a judgment on God Almighty, for He forgives whomever He wills, even if he is an unbeliever. Yes, God Almighty certainly does not punish the doer of good, because He is just, but He pardons the wrongdoer, no matter what the offense, because He is Generous and Merciful.

(**And fight them until there is no strife and the religion is God's**.) That is, jihad for the sake of belief in God, and eliminating disbelief, is obligatory as long as

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

there is a trace of polytheism and atheism on the face of the earth. If atheism disappears, and all people believe in God, the obligation of jihad falls. The general point is that the obligation of jihad for the sake of the spread of Islam is conditional upon the permission of the just Imam, and it is not permissible under any circumstances other than his command. As for jihad in defense of religion and self, its obligation is absolute and not restricted by anything.

(**But if they desist**, **then there is no aggression except against the wrongdoers**.). That is, if they abandon disbelief and embrace Islam, it is not permissible to fight them except for a reason that necessitates killing, which is one of three: disbelief after faith, adultery after chastity, and killing a soul unjustly.

The Sacred Month, **verses 194–196**:

(**The sacred month for the sacred month**, **and sacred things are retaliation**, **so whoever assaults you**, **assault him in the same way as he assaulted you**, **and fear God and know that God is with The righteous** (**194**) **And spend in the cause of God**, **and do not throw yourselves into destruction with your own hands**, **and do good**. **Indeed**, **God loves the doers of good**. (**195**))

Meaning:

(**The holy month of the holy month**). The sacred months are four: three of them are consecutive, which are Dhul-Qa'dah, Dhul-Hijjah, and Muharram, and one month is individual, which is Rajab. These months were only called sacred because of the prohibition of fighting during them in pre-Islamic times and Islam. A man would meet his father's killer in these months and would not harm him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

We have previously explained the words of God Almighty: (**And fight in the cause of God those who fight you**) Previously, the Prophet and his companions wanted to perform Umrah in Dhul-Qa'dah in the year six AH. The polytheists repelled them and threw arrows and stones at them, then they agreed that the Muslims would return in Qabil, but the Muslims feared that the polytheists would start fighting them in the sacred month, so God allowed them to fight the polytheists, and made it clear that what is prohibited is aggression through combat without defense. Accordingly, the meaning of the sacred month in the sacred month is that whoever's blood is deemed permissible for you, O Muslims, in this month, then you will make his blood permissible in it.

(**And al-Hurumat- Qisas**). That is, whoever violates the sanctities of God will be punished and treated in the same way as he did. This is a general principle that cuts off every excuse used by those who violate the sanctities. Whoever makes people's blood, money, and honors permissible will have what he himself made permissible. Man's sanctity is part of God's sanctity unless he violates the sanctity of others, then comes the truth that is superior and not superior to it. Thus we find the interpretation of the Almighty's saying: (**So whoever attacks you**, **attack him in the same way as he attacked you**.). The condition of the punishment is that it be similar to the crime of the aggressor, without increase or decrease, and this is retribution in its essence.

You ask: Whoever initiates aggression is undoubtedly an aggressor, but whoever retaliates against the aggressor and responds to him with the same action he did is not an aggressor. So, what is the basis for the Almighty's saying: (**So they attacked him**)؟.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The answer: What is meant by assault is not the assault in its true form, but rather what is meant is the punishment for the assault and the reciprocal response in quantity and quality without injustice or injustice, and the like is the Almighty's saying: (**And the recompense for an evil deed is an evil like it**.).

(**And spend in the way of God**). Spending for the sake of God Almighty includes public interests, such as schools, sanatoriums, orphanages, jihad, alms given to the poor and needy, and spending on family, children, and dependents. The best sources of spending are those that strengthen and spread the religion, establish truth, and nullify falsehood.

(**And do not throw yourselves into destruction with your own hands**.). God Almighty expressed souls with the hands.. If we looked at this sentence independent of the context, the meaning would be that a person is not permitted to do something that will cause him pure harm without resulting from his doing any public benefit. However, if we take into account the context of the speech, and the coming of the Almighty's saying: (**Do not throw yourselves into destruction**.) After saying: (**Spend in the way of God**) But if we take this into account, the meaning is: Spend from your wealth in a way that does not mean frugality or extravagance, because each of them leads to destruction. The verse on this follows the meaning of the Almighty's saying: (**And those who**, **when they spend**, **are neither extravagant nor stingy**, **and there is a balance between that**.) Al-Furqan 67.

It was said: The meaning of "Do not throw yourself into destruction" is to abandon jihad against the enemies of the religion, and to give up

TAFSIR MUSHAF FATIMA AL EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Money to equip the Mujahideen, because that weakens you and enables the enemy to get hold of you, so you will perish and be humiliated.

This is what has been proven by the experiences that Muslims went through. They have lost their freedom and dignity since they abandoned jihad and effort in supporting truth and justice, and every usurper and negative person coveted them, even the gang of colonialist Zionists. They occupied Palestine in 1948, and after they remained silent about it and their jihad for twenty years, they raided Sinai and the West Bank of Jordan, and occupied them with the help of America, Britain, and West Germany, and killed the men. Women and children were displaced. If the Muslims had fought against it before, they would have been saved from this destruction and this disgraceful humiliation, and the State of Israel would not have had any trace of it.

(**And do good**). By striving and giving money for His sake, and in every path that pleases God, and the person is praised for his actions.

And complete the Hajj and Umrah, verse 196–203:

(**And complete the Hajj and the Umrah for the sake of Allah, but if you are confined, then whatever sacrificial animal is feasible, and do not shave your heads until the sacrificial animal has reached its place, so whoever If any of you is sick or has an injury to the head, then a ransom of fasting, or charity, or rituals. If you are secure, then whoever enjoys the Umrah until the Hajj, then what He has the means of sacrificing, but whoever does not have the means, then fast for three days during the Hajj and seven when you return. That is a full ten. This is for one whose family is not there. Attend the Sacred Mosque, and fear God, and know that God is severe in punishment.**

TAFSIR MUSHAF FATIMA AL-ZEHA SALAAM 'OL - BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(196) The Hajj is a well–known month, so whoever makes the Hajj obligatory during it, there shall be no obscenity, no immorality, and no An argument about the Hajj and the good you do – He knows it.

God, and provide for yourself, for the best provision is piety, and beware of yourselves, O people of understanding. (197) There is no blame on you if you seek bounty from your Lord. So when you proceed from Arafat So remember God at the Sacred Mountain, and remember Him as He has guided you, even if you were before him among those who went astray. (198) Then depart from where the people departed, and seek forgiveness. God. Indeed, God is Forgiving, Most Merciful. (199) So when you have completed your rituals, remember God as you remember your fathers, or with greater remembrance. Among the people are those who say, "Our Lord, give us in This world, and he has no share in the Hereafter. (200) And among them are those who say, "Our Lord, give us good in this world and good in the Hereafter, and protect us from the torment of the Fire." (201) Those are theirs. A share of what they have earned. And God is quick to reckon. (202) And remember God in a numbered days. But whoever hurries on in two days, there is no sin on him, and whoever delays, there is no sin. (203))

Meaning:

These verses from 196 to 203 dealt with some of the rulings on Hajj, and the jurists wrote special books, and I wrote a book in it, called Hajj according to the Five Schools of thought, then I included it in the book of Jurisprudence according to the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Five Schools of thought when this book was reprinted for the third time. I also spoke about Hajj at length in the second part of the book The Jurisprudence of Imam Jaafar al-Sadiq (peace be upon him).. Hajj has been known since the time of Abraham and Ishmael. (peace be upon him), and the people of pre-Islamic times continued to follow him, and Islam approved of him after ridding him of evils and imbuing him with some rituals.

(**And complete the Hajj and Umrah for God**). The meaning of Hajj in the language is the purpose, and in the Sharia it is a special act of worship in a specific place at a specific time, and the Umrah in the language is a general visit, and in the Sharia it is a visit to the Sacred House of God in a specific way.

Hajj is obligatory in the Book, Sunnah and consensus. Rather, its obligation has been proven by religious intuition, and whoever denies it is not a Muslim, just like whoever denies the obligation of fasting and prayer. As for Umrah, it was made obligatory by the Imamis and Shafi'is, and the Hanafis and Malikis said it was desirable.. And the Almighty's saying: For God, that is, perform Hajj and Umrah for the sake of God alone, not for worldly purposes. The Arabs intended Hajj for gathering, boasting, and discord. And fulfilling needs, and attending markets, so God commanded us to go to Him for worship, pure from every blemish.

(**But if you are besieged**, **then whatever sacrificial animal is available**). Confinement is confinement and prevention, and the sacrificial animal is what a pilgrim sacrifices during the days of his Hajj. The meaning is if you enter into ihram for Hajj or Umrah, and then something prevents you from completing the worship in its legal manner, such as illness or an enemy, or other obstacles. If that is the case,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

you must slaughter whatever you can, the least of which is a sheep, the middle of which is a cow, and the highest of which is a camel.

(**And do not shave your heads until the sacrificial animal reaches its destination**.). The address is for those in confinement who were prevented from completing Hajj or Umrah, and they must not exit their ihram until they know that the sacrificial animal they sent has reached the place where it must be slaughtered, and the place of slaughter is Mina if the ihram was for Hajj, and Mecca if it was for Umrah. This is, if illness is the impediment, but if the impediment is the enemy, then the place of slaughter is the place where the prevention occurred, because the Prophet (PBUH) slaughtered his sacrificial animal in Al-Hudaybiyyah when the polytheists prevented him from visiting the Holy House of God.

(**So whoever of you is sick**, **or has an ailment in the head**, **then a ransom of fasting**, **or charity**, **or ritual rituals**.). That is, if a pilgrim in ihram shaves his head out of necessity, he must make expiation, having the choice between fasting for three days, feeding six poor people, or offering a sacrifice, the least of which is a sheep.

(**So if you believe**). That is, nothing prevents you from completing Hajj. (**So whoever continues the Umrah until the Hajj**, **then whatever sacrificial animal is feasible of offering**.). That is, whoever performs Umrah and then performs Hajj after that in the same year must sacrifice, and this type of Hajj is known as Hajj al-Tamattutu.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

It is obligatory for non-people of Mecca, but it is called Hajj al-Tamattu because after the pilgrim has finished Umrah, it is permissible for him to enjoy everything

that was forbidden to him, when he was in ihram for Umrah until he enters ihram for Hajj.

(**But whoever does not find the means**, **then fast for three days during the Hajj and seven when you return**. **That is ten complete days**.). Imam Al-Sadiq (peace be upon him) said: If the person performing tamattu' does not find a sacrificial animal, he must fast for three days during Hajj: the seventh, eighth, and ninth of Dhul-Hijjah - and no residence is required - and seven days if he returns to his family. That is ten complete days for the reward for the sacrificial animal.

(**This is for those whose family were not present at the Sacred Mosque**.). The author of Majma' al-Bayan said: "That is, what was mentioned above, from enjoying Umrah to Hajj, is not for the people of Mecca, nor for those who follow its course. Rather, it is for those who are not present in Mecca, and that is the one who is between him and it more than twelve miles on each side." The Imami jurists said: Hajj al-Tamattu' is obligatory for those who are far from Mecca, and it is not permissible for them to perform Hajj al-Qiran and ifrad, and Hajj al-Tamattu' is obligatory for the people of Mecca and its environs, and it is not permissible for them to perform Hajj al-Tamattu'. Details are in the books of jurisprudence.

(**Hajj is a well-known month**). It is Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah. Whoever enters ihram before it, Hajj is not valid for him, and whoever enters ihram during it is valid, and performs the rest of the deeds.

(**So whoever performs the Hajj among them**). That is, he committed himself to Hajj on these days (**There shall be no obscenity**, **immorality**, **or quarreling during the Hajj**.). Indecent intercourse, so if a man has intercourse with his wife while he is in ihram, his Hajj is invalidated, just as if he had intercourse or ate while

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

fasting, and he must proceed to complete his Hajj, then make up for it in the next year, as is the ruling regarding one who spoils his fast in Ramadan, and immorality is lying and cursing. As for argument, it is explained in the narrations of Ahl al-Bayt (peace be upon him) by the man saying: No, by God, and yes, by God.

(**There is no blame on you if you seek bounty from your Lord**.). In pre-Islamic times, they used to trade and earn money on the days of Hajj. Some people thought that this was forbidden, so God Almighty removed this illusion and made it clear that earning money is not incompatible with sincerity in the work of Hajj.

(**So when you depart from Arafat**, **remember God at the Sacred Land**.). Arafat is a known position, the exit from Arafat is the exit from it, and Al-Mash'ar Al-Haram is the known place

In Muzdalifah, standing there is obligatory, just like standing in Arafat.

(**Then they dispersed from where the people dispersed**). It was said: The Quraysh did not stand with the people at Arafat out of exaltation and arrogance, so God commanded His Prophet to stand there and leave it with the people, to nullify what the Quraysh were.

(**So when you have performed your rituals**, **remember God as you remember your fathers**, **or in greater remembrance**.). It was reported on the authority of Imam al-Baqir, Abu Imam al-Sadiq (peace be upon him): When they finished Hajj, they would gather there and remember the glory of their fathers and their exploits, so God Almighty commanded them to leave that, and remember God

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and His blessings upon them, because He is the first bestower upon them and upon their fathers.

(**Among the people is he who says**, "**Our Lord**, **give us**" **in this world**, **but he has no share in the Hereafter**. **And among them are those who say**, "**Our Lord**, **give us goodness in this world and goodness in the Hereafter**, **and protect us from the torment of the Fire**." **These will have a share of what they have earned**, **and God is quick in reckoning**.). There are two types of people during their Hajj: the type that only seeks the enjoyment of this world, and has no concern except its concern, and if they worship God, they worship Him only for its sake. This type is deprived of the bliss of the hereafter, and it is a type that seeks the best of both worlds, and works for this world and the hereafter, and for this there is abundant luck with God tomorrow as a reward for his good deeds. The author of Tafsir Ruh al-Bayan narrated from Imam Ali bin Abi Talib (peace be upon him) that the good deed in this world is the righteous woman, and in the afterlife the houri, but as for the torment of the Fire, what is meant by the bad woman... Whether this narration from the Imam is authentic or not, I know a person who feels from the depths of his soul that if he were in Hell, then he had the choice between getting out of it and returning to his wife with whom he slept in this world, and staying in Hell, he would choose to remain in Hell over Having sex with that wife whom God replaced with a better one.

(**And remember God during the numbered days**). What is meant by the days of Tashreeq are the eleventh, twelfth, and thirteenth days of Dhul-Hijjah. It is not obligatory for the pilgrim to spend the night in Mina on the night of the thirteenth, on the condition that he leaves Mina on the twelfth day after noon, and before sunset, and that he has avoided hunting and women, while he is in a state of ihram,

TAFSIR MUSHAF FATIMA ALEIHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and in this you will find the interpretation of the Almighty's saying: (**So whoever hurries on in two days, there is no sin on him, and whoever delays, there is no sin on him**.). That is, he avoided hunting and women while in ihram.

If he had gone to women or hunting, or the sun had set on the twelfth day, while he was in Mina, he must definitely spend the night there on the night of the thirteenth, and stone the three stones on the morning of that day.

Whose words do you like, verses 204–207:

(**And among the people is he whose speech about the life of this world amazes you, and he calls God to witness of what is in his heart, but he is the most bitter of adversaries**. (204) **And when he turns back, he strives throughout the earth to spread corruption. Therein the crops and the offspring will be destroyed, and God does not like corruption**. (205) **And when it is said to him, "Fear God," pride takes him into sin, then Hell is sufficient for him. And evil is the resting place** (206) **And among the people is he who sells himself seeking the pleasure of God, and God is Most Compassionate to His servants** (207))

the language :

Al-Lada refers to the intensity of the dispute, and quarrel is the plural of opponent, like huge is the plural of huge, and he took charge and turned away, or he took over rule and authority, and plowing is the sowing, and offspring is what the animal reproduces, and mulch is the bed.

Parsing:

TAFSIR MUSHAF FATIMA TUZ ZEHRA SALAAMUL LAH BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

To be corrupted is an accusative case that is implied, and suffice is a subject meaning sufficient, and hell is a predicate.

Meaning:

Some new commentators filled the pages with wonderful words from the technical point of view in interpretation

These verses, but he did not add anything to dividing people into good and bad, and it is obvious that this is known to everyone and does not need clarification, let alone explanation and length.

You ask: If the division of people is known to everyone, then its clarification is to capture the point and clarify the obvious, even though the words of God Almighty must be interpreted in the best sense? The answer: It is possible that the intention is to provide guidance and guidance that the wise person should not be deceived by apparent appearances, and should not trust those who are skilled at crafting speech, as the paid corruptors specialize in this craft and the process of hypocrisy, so we should not rely on anyone except after experience and proof of his honesty and integrity.

This is a general principle upon which many religious and worldly rulings are branched, such as the selection of the ruler, the representative, the judge, the mufti, and everyone who undertakes a public interest. What is strange is that academic certificates are requested from the candidate for sensitive jobs that are entrusted with the capabilities of the country and the lives of the people, and he is not asked about his honesty and moral competence, even though they are the basis. Many degree holders use them as a tool for thievery.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Among the people is he whose speech about the life of this world amazes you**, **and he calls God to witness what is in his heart**, **while he is the most bitter of adversaries**.). That is, he shows love and goodness, and he is one of the people most hostile to goodness and its people.

(**And when he takes charge**, **he strives throughout the earth to spread corruption therein**.). The commentators differed: Is what is meant by assumption of power here: withdrawal and abandonment, and the meaning is that if this one who claims reform turns away from what he is addressing, he strives to spread corruption on earth, or is what is meant by assumption of guardianship and authority, and the meaning is that if he becomes a ruler, he will do what evil rulers do, such as destroying crops and offspring?

The author of Tafsir Al-Manar quoted his teacher, Sheikh Muhammad Abduh, that he preferred the second meaning to the context of the Almighty's saying: (**And when it is said to him**, "**Fear God**," **his pride leads him to sin**.) Because it is too much for a tyrannical ruler to guide to what is beneficial, or to warn against evil, he believes that this position that he has attained makes him the highest opinion of people, and the most intelligent among them. Rather, he sees himself above the truth, just as he is above his people in power... So how is it permissible for anyone to say to him: Fear God?

(**He destroys the crops and the seed**). Plowing is what crops, and offspring is what an animal reproduces, and what is meant by them are all economic interests, such as agriculture, industry, livestock, raw materials, and the like that are related to people's lives and livelihoods. But crops and livestock are singled out for mention,

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

since industry and its dependencies did not have the importance and danger then as they do today.

The sanctity of these capabilities in the eyes of Islam is just like the sanctity of blood, and whoever transgresses any of them has transgressed against humanity itself, even if it belongs to the enemy of the warriors. The Messenger of God (may God bless him and grant him peace) forbade cutting down trees, interfering with crops and buildings, and throwing poisons in the lands of the polytheists during times of war and elsewhere... If we compare the law of Islam with what the "civilized" colonial countries do! Today, and the chemical wars it wages against the plants and trees that grow on the earth, and the human and animal creatures that creep upon it, and the poisoning of the atmosphere with atomic bombs, and its dropping of them on women and children, if we compare them, we would know the humanity, justice, and mercy of Islam, and the brutality of the West, and its excessive injustice and rape.

(**God does not like corruption**). There is nothing greater corruption than provoking wars and using destructive weapons against peoples to control them, plunder their livelihoods, and deprive their people of the fruits of their toil and sweat.

(**And when it is said to him**, "**Fear God**," **his pride leads him to sin**.). A kind, sincere person accepts criticism and advice, and even seeks and welcomes it, because he only aims for the truth and reality, and does not seek praise and flattery, because his work is for God, not for reputation and fame. Imam Commander of the Faithful Ali (peace be upon him) said in words describing the righteous: "They are not satisfied with their little deeds, nor do they disdain much, for they themselves are accused, and they are pitied by their deeds." He said in a sermon during his

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

caliphate: “No man, no matter how great his status in truth and how advanced his virtue is in religion, is above helping with what God has bestowed upon him of his right, and no man, no matter how belittled by souls and pounced on by eyes, without being aided in that or helped by it.. Do not think of me as being burdensome about a right I was told, nor seeking to exalt myself, for whoever finds it difficult to be told the truth, or justice to be presented to him, it is right to act on them. "I burden him more."

This is the case with the truly sincere scholar, but as for the traitorous hypocrite, it is difficult for him to speak the truth.

Because it exposes him and shows his shame, and buys false praise at the highest prices, in order to cover up his shortcomings and worst things.

(**And among the people is he who sells himself seeking God’s pleasure**.). That is, some believers accept jihad and love death for the sake of God, just as others love life... and they have no motive other than God’s satisfaction and reward. Al-Razi said in his interpretation of this verse: There are three narrations regarding the reason for its revelation: among them is that it was revealed about Ali bin Abi Talib (peace be upon him) when he spent the night on the bed of the Messenger of God (peace be upon him) on the night of the Hijra, and that when he slept on his bed, Gabriel stood at his head, and Michael was at his feet, and Gabriel called out: Who is like you, O Ali? May God boast of you to the angels. (1).

Enter into the Salam, **verses 208–210**:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**O you who have believed**, **enter into peace wholeheartedly**, **and do not follow the footsteps of Satan**. **Indeed**, **he is your clear enemy**. (208) **But if you slip after it has come to you**. **Clear proofs**, **so know that God is Mighty**, **All-Wise** (209) **Do they wait except that God will come to them in shades of clouds and angels**, **and the matter will be decided? God will restore matters** (**210**))

the language :

The origin of peace is submission, and reconciliation and peace are called, and slippage is stumbling, and what is meant here is deviation from the truth, and shade is the plural of shade, which is everything that shades you.

---

(1) Sheikh Al-Muzaffar said in the second part of the book Dala'il Al-Sidqaq: Those who transmitted the revelation of this verse to Ali were Al-Razi, Al-Tha'labi, the author of Yanabi' Al-Mawaddah, Abu Al-Sa'adat in the virtues of the pure family, Al-Ghazali in Al-Aiyya, Al-Hakim in Al-Mustadrak, and Ahmad ibn Hanbal in his Musnad... This is in addition to the many other narrations from the Shiite paths.

Parsing:

"Kamla" is in the accusative case, from the "waw" in "enter", and from "al-ghumām" related to the deleted adjective for "dālāl".

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**O you who have believed**, **enter into peace all together**.). It was said: What is meant by peace here is Islam, and that the speech is directed to the hypocrites who concealed disbelief and revealed Islam. It was said: It is directed to those of the People of the Book who believe in God, but do not convert to Islam. It was said: Rather, it is directed to all Muslims. Accordingly, peace is obedience to God and submission to Him in all His rulings, not in some of them to the exclusion of others. It was said: The meaning of peace is reconciliation, and the meaning is enter into reconciliation all together.

What we see is that God Almighty has commanded whoever believes in Him with true faith to enter into that which will ensure his safety in this world and the hereafter... and the path to safety is known to everyone, which is cooperation and harmony, abandoning wars and disputes, overcoming desires and whims, and being sincere to God in words and deeds.

This meaning is supported by the Almighty's saying: (**And do not follow in the footsteps of Satan**, **for he is your clear enemy**.). After saying without a break: Enter into peace all together, as God Almighty considered the steps of Satan to be the opposite party to peace, and He placed man before two matters that have no third: either entering into peace, or following the steps of Satan, which is the essence of discord and strife, evil and corruption.

(**But if you slip after clear proofs have come to you**, **know that God is Mighty**, **All-Wise**.). After God Almighty commanded us to enter into peace and forbade following in the footsteps of Satan, He threatened and warned those who disobeyed His command and prohibition, threatening them by saying: Indeed, God is All-Mighty, All-Wise. He is Mighty and He cannot be overpowered by His command, and no obstacle prevents Him from intending it. He is Wise who rewards

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the obedient and punishes the disobedient. Al-Razi said: This is the end of the threat, because it combines the types of fear that it does not combine.

The threat to mention punishment, and perhaps the father said to his son: If you disobey me, you know me, and you know my power over you, and the intensity of my power, so this speech in rebuke is more eloquent than mentioning beatings or anything else.

(**Do they wait except for God to come to them in shades of clouds and angels?**). What is meant is those who wait and wait, and from the coming of God is the coming of His torment on the omission of the genitive, and the meaning of the verse as a whole is that the torment will come upon the deniers and the disobedient, suddenly, and nothing will save them from it. So the verse follows the meaning of the Almighty's saying: (**So do they wait except for the Hour to come to them suddenly?**) - Muhammad 17.

(**The matter has been decided**, **and to God all matters will be returned**.). If the inevitable death comes, and the Hour comes, everything will end, and nothing will remain before the criminals except judgment and punishment.

Hidden and surprises:

No one knows what will happen to him in the future, and what good and evil will be in store for him, regardless of the amount of knowledge and faith he has attained: (**No soul knows what it will gain tomorrow**) Luqman 34. A person is often surprised by good from where he expected evil, and he is surprised by evil from where he expected good, and nothing hurts the soul from this surprise, just as if good

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

comes to him from where he did not expect it, it is sweeter and sweeter than when he expected.

The wise person is not deceived by what he has, but rather takes into account the cycle of time and its blows, just as he does not despair if a catastrophe befalls him, for the world is in constant transformation, and that is why it is said: The permanence of a situation is impossible, and relief comes from the heart of distress. Imam Ali (peace be upon him) said: At the end of distress there is relief, and at the beginning of calamity there is prosperity. He said: Moses Ibn Imran went out to bring fire to his people, so God spoke to him, And he returned as a prophet.. And the Almighty said: None despair of the Spirit of God except the disbelieving people. And God Almighty said: Only the people who are losers are safe from God's deception.

It was mentioned in history and biographical books that Ibn al-Zayyat worked as a minister for al-Mu'tasim and al-Wathiq, and he was one of the cruelest and most unjust tyrants. He took an iron oven and filled its sides with nails.

It has the likeness of the heads of needles. If he became angry with a person, he threw him into it. How did he move? The nails entered his body. When Al-Mutawakkil assumed the caliphate, Ibn al-Zayat was arrested, and he put the iron in his hands and feet, and threw him into this oven, and nothing came out of it except dead, and the one who was appointed over him heard him chanting and repeating before his death:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQVI

A world that moves from one people to another

Don't panic slowly, it's countries

Ask the Children of Israel, **verse 211–212**:

(**Ask the Children of Israel how many clear signs We have given them**. **And whoever alters the blessing of God after it has come to him – surely God is severe in punishment**. (211) **It has been made good to those who disbelieve**. **This worldly life**, **and they will mock those who believe and those who fear Allah will be above them on the Day of Resurrection**. **And Allah provides for whom He wills without reckoning** (212))

Parsing:

Ask in the original, ask, so the alif wasl was deleted from the beginning, and the hamza was removed from the middle to lighten it, and how much is in the accusative position of a second object preceded by We would have given them, and the world is an attribute of life, and without calculation it is related to a deleted adverb.

Meaning:

(**Ask the Children of Israel how many clear signs We have given them**.). The intent of his saying: Ask the Children of Israel the question in truth, because the Prophet (PBUH) knows their conditions, is not intended to tell a story about what they were like, as is the case in the previous verses 49 and the following. Rather, the intention is for the Muslims to consider and learn from the condition of the Children of Israel, and the purpose of the sermon is that the children of Israel

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

To Israel, messengers had come to them with miracles and clear proofs, the white hand, the heart of the staff as a snake, the parting of the sea, the shading of the clouds, the sending down of manna and quails, and the picking of the mountain, yet they disobeyed and disagreed, so God punished them with humiliation and humiliation in this world, and a painful torment in the Hereafter.

And to the Muslims, Muhammad (PBUH) brought miracles and proofs indicating the truthfulness of his prophecy and the validity of his law, and he conveyed to them on the authority of God Almighty that they should all enter into peace because it is their good and their righteousness. If they turn away and disobey as the Children of Israel turned away and disobeyed, they will be afflicted with what afflicted the Israelites before.

(**And whoever changes the blessing of God after it has come to him**, **then God is severe in punishment**.). What is meant by God's grace here is evidence of the truth, for it is one of the greatest blessings, because it contains guidance, guidance, and salvation from destruction and misguidance, and what is meant by changing it is distortion and disobedience.. So God Almighty says: (**And who would change the blessing of God after it had come to him?**) Just like he said: (**If you slip after clear proofs have come to you**,). And he said: (**For God is severe in punishment**) Like his saying: God is All-Mighty, All-Wise, so the meaning is one, and the purpose is one.

There is no faith except in piety:

(**For those who disbelieve**, **the life of this world has been made pleasing**). There is no difference at all between one who disbelieves in the existence of God,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and one who believes in Him theoretically, and prefers his worldly life over his hereafter practically. There is absolutely no difference between the two in that each of them has been fascinated by this world and its embellishments, and preferred the immediate over the future, and measured goodness and virtue according to the measure of his personal benefit, and did not give weight to the sanctities of God, nor to human values.. And the more I advanced and delved into the interpretation of the Qur'an, the deeper I went into Contemplating His verses increases our certainty that belief in God without piety is nothing, and that whoever makes the world his sole concern will completely turn away from the law of truth and religion wherever he wants or does not want. The final result of these two introductions is that whoever disbelieves in God and believes in Him are equal as long as this "believer" prefers his worldly life over his religion, and does not give it any weight in any of his words and deeds. It has been repeatedly reported from the Greatest Messenger (PBUH): "This world and the hereafter

"Two harms," meaning that attention to one compulsively diverts a person from the other (1). Imam Ali (peace be upon him) said: This world and the afterlife are two different enemies and two different paths. Whoever loves this world and is in love with it hates and is hostile to the afterlife, and they are in the position of the East and the West, and he walks between them. The closer to one, the further away from the other.

(**And they mock those who believe**). It is natural for those who take God's verses and rulings in jest, and make it permissible forbidden blood and forbidden money. It is natural for these people to mock those who abstain from God's prohibitions and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

endure hardships for the sake of His pleasure. It is natural for those who only work for this life to ridicule those who work for it and after death.

(**And those who fear God will be above them on the Day of Resurrection**.). He said: And those who fear, and he did not say: And those who believe, because faith without piety is nothing, as we have explained, and the meaning is clear, which is that if the unbelievers mock the believers now, the verse will be reversed tomorrow, and these people will mock those.. The Almighty said: Today's disgrace and evil are upon the unbelievers. Today those who believe laugh at the unbelievers.

(**And God provides for whomever He wills without reckoning**.). Sustenance is two sustenances: the sustenance of this world and the sustenance of the hereafter. The sustenance of this world is known, and the sustenance of the hereafter is the bliss that has no interruption and is not tainted by any blemish of sadness or fear and no one attains it except through faith and good deeds: (**And those who believe and do righteous deeds – those are the companions of Paradise**, **they will abide therein forever**.). As for the provision of this world, it is attained by the infidel, the believer, the righteous, and the immoral, by striving and not striving, such as inheritance, a gift, a bequest, and the like, and it is also obtained through permissible and impermissible means, such as robbery, plunder, deception, and fraud.

The author of Tafsir Al-Manar quoted his teacher, Sheikh Muhammad Abduh, that he said when interpreting this verse, what can be summed up is that sustenance may come to some individuals without striving, but as for the nation, it is impossible for the nation to be rich and dear except by striving and working... and this is a right established by sight and intuition.

TAFSIR MISHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

---

(1) In the hadith: The best of you is not the one who leaves this world for the afterlife, nor the afterlife for this world, but the best of you is the one who takes from this and that. A strong believer is better and more beloved to God than a weak believer.

The people were one nation, **verse 213**:

(**The people were one nation**, **so God sent the prophets as bearers of good tidings and warnings**, **and sent down with them the Book with the truth to judge between the people in what they differed over and what in which they differed**. **Except those who were given it after the clear proofs had come to them**, **out of envy among themselves**. **So God guided those who believed from the truth concerning it wherein they differed**, **by His permission**, **and God guides those who He desires a straight path** (**213**))

the language :

In His Noble Book, God used the word nation to mean: including religion, as in His Almighty saying in Surat Al-Anbiya, verse 92: (**This nation of yours is one nation**). Among them is the congregation, as in Surah Al-A'raf 181: (**And among those whom We created is a nation guided by the truth**). Including the Sunnah, as he says in Surah Hud, verse 8: (**And if We postpone the torment from them for a number of people**,) Among them is the imam whom he emulates, as he says in Surah An-Nahl 120: (**Indeed**, **Abraham was a nation obedient to God**) .. What is meant by the word nation here is religion.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Bringing good tidings and warnings, a state of the prophets, and with the truth related to a state omitted from the Book, and an object for its sake.

Meaning:

The commentators' opinions differed regarding the meaning of this verse, and Al-Razi explained it in approximately seven ways

Pages in large quantities, while the owner of Al-Manar explained it in twenty-two pages, leaving the average reader in a maze without being guided to anything. We follow our approach of being kind to the readers, paying attention to the weakest of them as much as possible, standing with him at the meanings of words, explaining them in the clearest and most concise explanation, so that he can easily contemplate the verses of God and have their effect affect himself. If there is an important topic, we point it out in a separate paragraph.

(**The people were one nation**). That is, they were on the nature with which God created people, which the Prophet (PBUH) referred to when he said: Every child is born according to the nature. The author of Majma' al-Bayan said: "Our companions narrated on the authority of Imam Abu Jaafar al-Baqir: They were before Noah (1) One nation according to God's nature, neither guided nor gone astray, so God sent the prophets. Accordingly, the meaning is that they were worshiping what was in their minds, not guided by prophecy or law.

Then imaginations and delusions were introduced to their nature, and these delusions led them to differences in belief and opinion, and thus to aggression against one another, so they dispersed into sects after they had been one nation, so God sent the prophets, and with them was the Book that spoke the truth and ruled with

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

justice, so that they could refer to Him in their disputes and disputes... and this is the apparent meaning of the Almighty's saying:

(**So God sent the prophets as bearers of good tidings and warnings**, **and sent down with them the Book with the truth to judge between the people concerning what they differed about**.) .. Thus it becomes clear that there is an omitted sentence in the speech, and the estimation is that the people were one nation but they differed, based on the evidence of the Almighty's saying (**To judge between the people concerning what they differed about**.) Verse 19 of Surah Yunus confirms this: (**Mankind was but one nation**, **but they differed**.).

(**And none differed concerning it except those who were given it after clear proofs had come to them**, **out of envy among themselves**.). That is, the people who were one nation and then differed, so God sent the prophets to them, those people also differed in what He sent the prophets with. Some of them believed and believed, and some of them disbelieved and lied after the evidence and proofs, and the conclusive proof, were established.

---

(1) It is stated in the interpretation of Ruh al-Bayan, according to most, that between Adam and the resurrection of Noah there were eight hundred years.

The unbelievers and the disbelievers of the prophets and their message, and there is no reason for this disbelief except oppression and fear for their personal benefits and interests, and their aggressive gains.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**So God guided those who believed to the truth from the truth about which they differed**, **by His permission**.). That is, God Almighty guided those with good intentions to believe in the truth brought by the prophets, and this faith was by His command, the Almighty. So what is meant by permission is the command.

(**And God guides whom He wills to a straight path**). In the interpretation of verse 26 of this Surah, "The Paragraph of Guidance and Misguidance," we mentioned the meanings of guidance, and among them is that a person accepts advice and acts upon it, and this meaning is what is meant by it here, and that God Almighty helps the good people to accept advice and act with truth and goodness.

Difference between people:

Difference has existed among people since Cain killed his brother Abel, and it has continued until today, and will remain until the last day. Difference is not limited to people of religions, as the reckless people like to criticize or pedantic. The difference of others has reached the end, and the talk has gone beyond devastating wars. The contradictions between capitalist countries led to a nuclear war. The Hiroshima bomb was dropped on women and children by a capitalist state against a state like it. .. The division of the Socialist Front was not hidden from anyone, as it paved the way for aggressive policy against oppressed peoples, and the diaspora of both African and Asian countries ensured success for everyone who wanted to exploit them and control their capabilities. As for the disagreement between the Arab countries, one of its results was the presence of Israel in the heart of their country, and thus the setback of June 5, 1967.

Whatever it is, the difference has many reasons, including the difference in culture and upbringing, including the difference in aptitude and talent, including the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

difference in character and temperament, and including the clash between interests and private benefit. The difference arising from a difference in culture, talent, or temperament can be treated by resorting to principles proven by science and experience. As for the difference arising from a clash of personal benefits, there is no treatment for it except deterring the aggressor by force, and our words

This paragraph complements what we said in the paragraph "Everyone strengthens his religion" when interpreting verse 113.

Entering Paradise, **verse 214**:

(**Or did you think that you would enter Paradise when there came to you the example of those who passed away before you? Misfortune and affliction touched them and they were shaken until He says The Messenger and those who believed with him**: **When will God grant victory? Indeed**, **God's victory is near**. (**214**))

the language :

Zallaa, its root is zalla al-thing, then he repeated the word, so it became zalzala. What is meant here is that the righteous are moved by all kinds of afflictions and misfortunes, and it is likened to the fatha'a, and its plural is proverbs. What is meant here is the description that those who preceded had, as they reached a degree of severity until they became proverbs.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Or did you think that you would enter Paradise when there comes to you the likeness of those who passed away before you**, **affliction and affliction afflicted them?**). This noble verse addresses everyone who believes in the truth, acts upon it, and calls for it, and tells him frankly: God's law has set in motion for the supporters of the truth to pay its price from themselves, their families, and their money, and to bear in its cause harm and hardship and to be patient in the face of calamities and hardships. Those before you for the sake of the truth faced various kinds of harm, so they were patient. Will you be patient as they were patient, or do you want to enter Paradise without A price, and its owner and owner refused except for its price to be faith, sincerity, patience in the face of fear and hunger, and a shortage of money and lives! It came in

A sermon from Al-Nahj's sermons: "The Messenger of God (may God bless him and grant him peace) used to say: Paradise is surrounded by hardship, and Hell is surrounded by desires. And know that there is nothing of obedience to God that does not occur with hatred, and there is nothing of disobedience to God that does not occur with desire." It is useful for the reader to review with this paragraph what we mentioned when interpreting verse 155, the paragraph "The Price of Paradise."

(**And they shook until the Messenger and those who believed with him said**, "**When will God give victory?**"). When will God grant victory? A question from the Messenger and the believers, depicting the ordeal and hardship they faced from the enemies of truth and the party of falsehood. The gist of meaning is that the former supporters of truth were afflicted with misery and harm, and fell into turmoil from the intensity of terror, to the point that they thought that victory had been delayed for them, so they hastened it by saying: When will God grant victory?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

God answered them by saying: (**Yes! Certainly, the victory of Allah is near**). This verse follows the same verse as verse 110 of Surat Yusuf: (**Even when the messengers despaired and thought that they had been lied to, Our victory came to them**.).

What do they spend? Verse 215:

(**They ask you, "What do you spend?" Say, "Whatever good you spend, it is for the parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, it is for God." He is All-Knowing (215)**)

Parsing:

Ma dha ma is a subject, and dha is a predicate in the sense of which, and it was said that ma dha has the status of a single word in the accusative case, benfiqun.

Meaning:

(**They ask you what they will spend**). The letter is addressed to the Greatest Messenger (PBUH).

(**Say: What good have you spent?**). What is meant by good is money (**For the parents**) What is meant by them is father, mother, grandfather, and grandmother, because they are included in the name of the parents (**And the relatives**) They are the wombs of the giver (**And orphans**) Everyone who has no father (**And the poor**) the poor (**And the wayfarer**) The traveler is cut off from his family and homeland, and has no expenses.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED ANWAR NAQI NAQVI

She asks: The apparent meaning of the verse indicates that the people asked about the type of maintenance, not about its disbursement, and about whom they spend it on, so the answer came about the disbursement, not about the type, so what is the reason?

Most of the commentators answered that the answer was intended to alert the questioners to the fact that they should ask about whom they are spending on, not about what type they are spending on. Al-Razi quoted another answer from Al-Qaffal, which is that even if the question is in the word "what," the person responsible for it is the recipient of the expenditure, not its type, because the type is known. Sheikh Muhammad Abduh supported this by saying: The logicians are the ones who said: The question is about what is related to essence and reality. As for the Arabs, they are They ask about the essence and how.. The Qur'an does not follow the doctrine of Aristotle in its logic, but rather it is in a clear Arabic language.. This answer is more likely than the first, even if the result is the same.

A second question: Is spending on those mentioned in the verse obligatory or desirable?

The answer: Spending on the children is obligatory for the parents, and vice versa, if one of them is able to spend, and the other is unable to spend on himself, even by earning money. This expense is not counted as part of the original zakat, because spending on parents and children is obligatory independent of the obligation of zakat. As for orphans, the needy, and children of the way, it is permissible to give them from the obligatory zakat, just as it is permissible to give everyone from the recommended alms. The recommended charity is given to every needy person, whether Muslim or non-Muslim, because every person who has a heart deserves a reward, as stated in the hadith.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Fighting is prescribed for you, verses 216–218:

(Fighting is decreed upon you, and it is disliked for you, and perhaps you dislike something, and it is

It is better for you, and perhaps you love something while it is evil for you. And God knows, and you do not know. (216) They ask you about the Sacred Month, about fighting therein. Say Fighting in it is great, and turning away from the path of God and disbelief in it, and the Sacred Mosque and expelling its people from it are greater in the sight of God and strife is greater than And they will continue to fight you until they turn you away from your religion, if they are able. And whoever among you turns away from his religion and dies while he is an unbeliever, those are Their deeds are worthless in this world and the hereafter, and those are the companions of the Fire. They will abide therein. (217) Indeed, those who have believed and those who have emigrated and striven in the path of God Those hope for the mercy of God, and God is Forgiving, Merciful (218))

Parsing:

He hated you, that is, he hated you, or he hated you, and perhaps you hate the infinitive in the nominative case of that and what comes after it is a subject, perhaps, and here it is complete and does not need a predicate, and similarly, perhaps you love, and fight in it is in the genitive case instead of including the sacred month, and fight in it is in the nominative subject, and in it is attached to a deleted adjective, and a major predicate, and repentance is a subject, and disbelief in it is attached to it, and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH RR SYED AMMAR NAQVI

its people also take it out. Like him, and his knowledge is greater in the sight of God, and the Sacred Mosque is a noun in conjunction with the path of God.

Meaning:

(**You are destined to fight**). God imposed fighting on Muslims not because it is wanted or loved

For its own sake, nor to expand their kingdom, expand their authority, or live at the expense of other peoples. Rather, it was imposed on them to support and defend the truth, for the truth as it is is nothing but a mere idea and theory. As for applying it and adhering to it, it requires hard work, which is firstly calling for wisdom and familiar methods. If you do not find that, then the right must be implemented by force. Any theory that does not depend on executive power is the same. Its existence or absence is the same. For this reason, God has imposed on Muslims in this verse and others the jihad of every transgressor against the truth, since enjoining good and good preaching does not work for him. If it were not for the executive power, the legislative power would be merely spoken or written words.

(**It is hateful to you**, **and perhaps you hate something and it is good for you**, **and perhaps you love something and it is bad for you**, **and God knows and you do not know**.). The commentators said: The Companions of the Messenger hated fighting, because man by nature finds it difficult to expose himself to destruction, but at the same time they respond to the command of God Almighty seeking His pleasure, just as a sick person drinks medicine in order to recover. God Almighty warned them by saying: (**Perhaps you dislike something and it is good for you**.) Until the fruit of fighting and jihad returns to them, not to him..

TAFSIR MISHKAT FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

This is a summary of what the commentators said, and the apparent meaning of the wording is that he tolerates it and does not refuse it.

But if we look at the life of the sincere companions and their heroism in jihad and redemption for the sake of religion, and his control over their feelings, and how they underestimated life in order to seek martyrdom, to the point that whoever escaped killing and returned from jihad unscathed would see himself as wretched and unlucky - if we look at this fact, and take it into account, as we interpret this verse, we find that what the commentators said about the companions' hatred of fighting is not valid, and that it is not valid. The verse must be interpreted in another sense that is conducive to consideration and supported by the wording. This meaning can be summed up in the fact that the Companions saw themselves as inferior to the polytheists in number and number, so they feared that if they resisted them by force, they would perish without the last of them, leaving Islam with no supporter, and the Islamic call to Islam would be in vain. Their hatred for fighting came from fear for Islam, not for themselves. So God made it clear to them that the fight to which you were called, and which you hated, is better for you and for Islam, and that abstaining from it leads to your departure and the departure of Islam... and you are ignorant of this truth, but God is All-Knowing of it, because it is not hidden.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It is hidden from him, as the verse is similar to His Majesty's saying: (**O Prophet**, **incite the believers to fight**. **If there are twenty of you who are patient**, **they will defeat two hundred**, **and if there are of you a hundred**, **they will defeat a thousand**. **Of those who disbelieve because they are a people who do not understand**) Al-Anfal 65.

(**They ask you about the sacred month**. **Fighting therein**. **Say**, **fighting therein is great**.). The interpretation of the verse is given in verse 192 and beyond.

(**And obstruction from the path of God and disbelief in Him**, **and the Sacred Mosque and expelling its people from it are greater in the sight of God**.). The Arabs used to forbid fighting during the sacred months, which were Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab, and the Prophet approved this custom, because it reduced evil and bloodshed. Islam in general approved every custom, good or bad, that they had in pre-Islamic times, but the Arabs who sanctified these months violated their sanctity, and declared war on the Messenger in the year six of the Hijra, and prevented him and his companions from visiting the Sacred House of God, and they were tempted by the people. He converted to Islam, and they tortured him with all kinds of torture for thirteen years, as they did to Bilal, Suhaib, Khabbab, Ammar bin Yasser, his father and his mother, until when Muslims wanted to defend themselves, or take revenge on the polytheists during the sacred months, they lifted their punishment with misleading propaganda, and made the Muslims look like they were aggressors against the sanctities.

God Almighty made it clear that the crimes committed by the polytheists against the Muslims are greater and greater in the sight of God than fighting in the sacred month, and for this reason He permitted Muslims to fight the polytheists in any place and time they find them in accordance with the principle of retaliation and reciprocal treatment.

(**Sedition is greater than murder**). That is, sedition against Muslims from their religion through torture at times, and trying to cast suspicion in their hearts at other times. This sedition is more criminal than fighting in the sacred month.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**They will continue to fight you until they turn you away from your religion**, **if they can**.). The goal of the polytheists is for Islam to remain neither a trace nor a trace on the globe, and for this alone they fight the Muslims, and they continue to fight them. If the Muslims hate fighting the polytheists, the goal desired by the enemies of the religion will be achieved.

This infidel spirit, hostile to everything that smells of Islam, still exists

It is alive to this day in the hearts of many Easterners and Westerners, because Islam, with its humanity, justice, and resistance to transgression and corruption, is the primary cause of hostility, and for this reason alone they harbor all evil against its people, and fight them by various means, and are creative with them according to what circumstances and developments require. We must be aware of these enemies, and fight them with the same weapons with which they fight us.

(**And whoever among you turns away from his religion and dies while he is an unbeliever – those – whose deeds will be worthless in this world and in the hereafter**, **and those are the inmates of the Fire**. **They will be therein**. **They are immortal**). This is a warning and a threat from God Almighty to whoever responds to the enemies of religion and abandons his religion, for by doing so he will lose this world and the hereafter, and his destination will be Hell and an evil destination. And the Almighty says: (**So he died while he was an unbeliever**) It clearly indicates that if the apostate repents before death, God will accept from him and remove the punishment from him, and reason is the judge of that... But the jurists of the Imami Shiites said: If the apostate is a man, and his apostasy was based on nature (1) Then he repents, the punishment in the afterlife is waived from him.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As for the earthly punishment, which is death, it is not waived under any circumstances. However, if the apostate repents from a religion, then killing is waived for him. We based this detail on narrations from the People of the House (peace be upon him). The meaning of the failure of deeds in this world is that he is treated like an infidel, in addition to deserving of death, while the failure in the afterlife means torment and punishment.

(**Indeed, those who have believed and those who have emigrated and striven in the cause of God – these hope for the mercy of God, and God is Forgiving and Merciful**.). After God Almighty mentioned the condition of the polytheists and apostates and their punishment, it is appropriate to mention the believers and their reward, and those who migrated are those who migrated from Mecca to Medina with the Messenger of God (may God bless him and grant him peace), and the mujahideen are those who exerted their efforts in supporting Islam and resisting its enemies.

Worship of the repentant after his apostasy:

If the apostate repents and returns to Islam before his death, God accepts his repentance by virtue of reason.

---

(1) The apostate from his nature is that one or both of his parents are Muslims, and the apostate from a religion is that his parents are unbelievers, then he converts to Islam, then he apostates.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLAH DR SYED AMMAR NAQI NAQVI

And according to what God Almighty says: (**So he died while he was an unbeliever**) Where the thwarting of action is restricted by death due to disbelief, and two issues arise from this:

The first: Are acts of worship, such as prayer, Hajj, fasting, and zakat, valid for the apostate after his return to Islam, or not?

Sunni jurists have agreed that it is valid and acceptable to him.

The Shiite jurists agreed that it is acceptable for someone who has apostatized from a religion after his conversion to Islam, and they differed as to its validity for those who have apostatized from a natural religion after returning to Islam. Most of them held that it is not valid for him under any circumstances, and that his conversion to Islam after apostasy will never benefit him in this world. Rather, he is treated as an infidel, and his conversion to Islam after apostasy will only benefit him in the afterlife, where the torment is removed from him.. And the investigators among them said, and we are with them: Nay. His worship is valid, his Islam benefits him, and he is treated as a Muslim in this world and the afterlife.

The second issue: Is it obligatory for the apostate, after his return to Islam, to make up for the acts of worship he had performed before he apostatized? If he had prayed and performed Hajj while he was a Muslim, then apostatized, then repented, does he have to repeat the prayer and Hajj after returning to Islam? The Hanafis and Malikis said: He must make up for it. The Shafi'is said: It is not necessary.

As for the Shiite jurists who said that the worship of one who repents after apostasy is valid, they are of the opinion that he does not make up for any of the worship he had performed during the time of Islam and before apostasy, but rather he only makes up for what he missed during apostasy.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYT. TOLAH DR SYED AMMAR NAQI NAQVI

Frustration:

The majority of the Mu'tazilites said that an obedient believer forfeits his previous reward in full if he commits a later sin, to the point that whoever worships God for a long life, then drinks a dose of wine, then he is like one who has never worshiped God... Likewise, delayed obedience forfeits previous sins, and this is the meaning of frustration.

The Imamis and Ash'aris agreed on the invalidity of frustration, and they said: Every action has its own account, and obedience is not linked to sins, nor are sins linked to obediences...but rather...

Anyone who does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it. Whoever does evil and does good, and he believes in God, weighs his good deeds and bad deeds. If the evil is more, it is like the one who did not do good, and if the goodness is more, it is like the one who did not do evil, since the more negates the less, and if they are equal, it is like the one who did not do anything good.

Frustration is far from this meaning, and its correct meaning is that whoever dies in disbelief after Islam, his disbelief reveals that his deeds that he performed when he converted to Islam were not in the manner required by law, and he does not deserve anything for them from the beginning, not that he deserved the reward, then it was elevated and abrogated after it was proven, rather it is a matter of repelling, not of raising.

Wine and gambling, **verses 219–220**:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**They ask you about wine and gambling**. **Say**, "**In them there is a great sin and the benefit to people**, **and their sin is greater than their benefit**. **And they ask you**, **'What do they spend on?' Say**. **Pardon**. **Thus does God make clear to you the signs that you may reflect** (219) **about this world and the Hereafter**, **and they ask you about the orphans**. **Say**, "**A reform for them is better**." **If you mix with them**, **then they are your brothers**, **and God knows the corrupter from the reformer**. **And if God had willed**, **He could have helped you**. **Indeed**, **God is Mighty**, **All–Wise** (220))

the language :

Khamr is transferred from the source khamr of a thing, meaning it covers and covers it, and the slave girl is covered with a veil, and the meaning of the transfer is that this drink covers the mind and covers it, and what is meant is

Here, it includes every intoxicant, and gambling is taken from yusr, which is ease, because it is a gain without difficulty, forgiveness is an increase, stubbornness is a hardship, and help is a burden on the hardship.

Parsing:

Pardon is the subject of a deleted subject, i.e. spend the pardon, and make amends for them, a subject, and the best predicate, and your brothers, a deleted subject predicate, i.e., they are your brothers.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

(**They ask you about wine and gambling**.). Some Muslims asked about the ruling on alcohol and gambling, and the question was in Medina, that is, after more than thirteen years from the date of the Islamic call. This indicates that the ruling on them had been kept silent for a long time, just as he had kept silent about the ruling on some forbidden things until the time of clarification, as required by interest. Wisdom may call for gentleness and gradualness in explaining the ruling. It was said that explaining the ruling on alcohol was from this section, because the Muslims had become accustomed to it in pre-Islamic times. All at once to make this difficult for them.. Indeed, God Almighty has reminded people that among His blessings upon them is that they take from palm trees and grapes for intoxication and sustenance, as the Almighty said in verse 67 of Surah An-Nahl: (**And from the fruits of palm trees and grapes you take intoxicants and a good provision**.).

Some Muslims asked about the ruling on alcohol and gambling, so God commanded His Most Noble Prophet to answer them by saying: (**In them is a great sin and benefits for the people**, **and their sin is greater than their benefit**.). This answer alone does not indicate the explicit prohibition of alcohol, because it did not say: Alcohol is forbidden.. but it indicates it by adherence, based on the rule: Warding off corruption is better than bringing what is right over the most important, except that if we notice verse 32 of Al-A'raf: (**Say**, "**My Lord has only forbidden immoral acts**, **whether apparent or hidden**, **and sin and transgression without right**.") We have linked this verse to the verse we are talking about, and combined them in one word that indicates the prohibition.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMJAD NAQI NAQVI

It is also clear and definitive, as the result comes as follows: Wine is a sin, and every sin is forbidden, so wine is forbidden.

This, in addition to verses 90 and 91 of Surat Al-Ma'idah: (**O you who have believed**, **it is only wine**, **gambling**, **and sacrifices**.) (1) (**Slaughter is an abomination from the work of Satan**, **so avoid it that you may succeed**. **Satan only wants to create enmity and hatred between you over wine and gambling**, **and to turn you away from the remembrance of God and from prayer**. **Are you destined?**»). His saying: So avoid it is a command to avoid it, and the command indicates the obligation, and his saying: Have you finished, is apparent in the prohibition, because its meaning is they have finished, and the prohibition indicates prohibition, and so the Muslims said after hearing this verse: We have finished. As for verse 43 of An-Nisa: (**O you who have believed**, **do not approach prayer while you are drunk**.). As for this verse, it was revealed before the verse of Al-Ma'idah, which is more severe and severe, and we indicated that wisdom may require gradualness in explaining the prohibition. Provided that you do not approach prayer while you are drunk, there is no indication that alcohol is permissible outside of prayer, and the discussion about it will come in detail, God willing, when we get to it.

This is to the point that Muslims from the beginning until today have agreed in one word that alcohol is one of the major sins, and that whoever makes it permissible is not a Muslim, and whoever commits it negligently is a sinner, and is punished with eighty lashes. It has been narrated on the authority of the Greatest Messenger (PBUH) that he cursed the one who grows it, its presser, its seller, its buyer, its server, and its drinker. And in some reports or reports: There is no heavenly law that does not prohibit alcohol. We discussed this topic in detail in the fourth part of the jurisprudence of Imam Jaafar al-Sadiq, the chapter on foods and drinks.

TAFSIR NUSHUF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Their sin is greater than their benefit**.) What is meant by sin here is harm, and the harm of alcohol appears in the body, mind, and money, in hindering the remembrance of God, in disputes and quarrels, and in committing forbidden things. Biographers have narrated that some drunkards had sex with his daughter... Al-Abbas bin Mardas was a leader among his people in pre-Islamic times, and he forbade alcohol for himself by nature, and when he was told about that, he said: I will not take my ignorance into my own hands and let it enter my stomach. I am satisfied to become the master of the people and become their fool. A famous German doctor said:

---

(1) Frames and flags are arrows that they used to bring in the pre-Islamic era for gambling.

Close half the bars, I guarantee you will dispense with half the hospitals, barns and prisons.

As for gambling, it breeds enmity and hatred, and hinders the remembrance of God, as indicated by the noble verse. It corrupts morals by becoming accustomed to laziness and seeking sustenance from imaginary reasons, destroys full houses, and takes a person from riches to poverty suddenly in one hour. It is sufficient to prohibit gambling that he took money without compensation or return.

(**And they ask you what they will spend**. **Say**, **pardon**.). That is, spend more than what you and your family need. The command to spend here is recommended, not obligatory, but it is obligatory to spend if the conditions of the fifth and zakat are met, and we will talk about them in detail, God willing.. Whatever it is, this verse

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

follows the path of verse 29 of the Night Journey: (**Do not let your hand be shackled to your neck**, **nor spread it out completely**, **lest you sit blamed and distressed**.). In the hadith, a man came to the Messenger of God (may God bless him and grant him peace) with something like a golden egg, and said to him: O Messenger of God, take it as charity, for by God I do not have anything else, so the Messenger turned away from him, then he came to him from his presence, and repeated the statement, and the Prophet (may God bless him and grant him peace) said: Give it to him in anger, so he took it from him, then deleted it, and said: One of you comes to me with his money and does not own anyone else, and he sits begging the people, but charity is indispensable. Take it, we have no need of it.. And in the hadith also, the Prophet (PBUH) used to withhold for his family the sustenance of his Sunnah.

(**Thus God makes clear the signs to you so that you may think about this world and the hereafter**.). That is, God Almighty has made clear to us His ruling on alcohol and gambling, and His ruling on what we should give in charity from our money on the basis of our own interests. He only commands what is in this worldly and hereafter interest, and only forbids what is harmful as well. We must ponder this fact, take it into account, and not disobey God in any of His commands and prohibitions. The meaning of the Almighty's saying: (**Perhaps you will think about this world and the hereafter**.) We should work for them together, and not focus on one without the other.

(**And they ask you about orphans**). The people of pre-Islamic times used to benefit from the money of orphans, and a man might marry an orphan or her husband to his son out of hope for her money. After Islam, God revealed to his

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

Prophet: (**Indeed**, **those who unjustly consume the wealth of orphans are eating it into their bellies**.

Fire) And he said: (**And do not approach the property of an orphan except in a way that is best**.) At that time, the people stopped associating with the orphans and taking care of their affairs, so their interests were disturbed, and their livelihood worsened. Some Muslims asked about this, and the answer came from God: (**Say**, "**A reform is better for them**."). The meaning is, do not prohibit yourselves from associating with orphans or appropriating their wealth if you intend to improve their upbringing, refinement, and management of their money. Rather, there is a reward for you in that, but what is forbidden is exploiting them and consuming their wealth unjustly.

(**And if you mix with them**, **they are your brothers**). A group of commentators said: This is permission from God for the one who takes care of an orphan to share food and drink with him and his dependents if that is easier for the person taking care of him, and to recover from the orphan's money in proportion to what was spent on him.

(**And God knows the corrupter from the reformer**.). The corrupter is the one who follows the affairs of the orphan in order to exploit his money, and the reformer is the one who follows it for the orphan's own benefit. And his saying: And God knows the corrupter is a great threat to those who seek exploitation and corruption.

(**And if God had willed**, **I could have helped you**). The help is narrow in the assignment, and the intention is that God permitted orphans to mix with the dependents of the guardian, and to take compensation for what he spends on him

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

from his own money, so that the guardian does not fall into hardship and embarrassment, because God Almighty wants ease for people, and does not want hardship for them.

It should be noted that accuracy and complete equality are not required between what a minor eats with the dependents of his guardian, and what he receives from the minor's money. God Almighty pardons what has been customary in forgiving disparities that are impossible or difficult to avoid. Rather, a poor guardian may eat from the minor's money in a reasonable manner, but he does not have that right if he is rich, as God Almighty says: (**And whoever is rich**, **let him abstain**, **and whoever is poor**, **let him eat sensibly**.) Women 6.

And do not marry polytheist women, **verse 221**:

(**And do not marry polytheist women until they believe**, **and a believing slave woman is better than a polytheist woman**.

And if you like it, **do not marry with the polytheists until they believe**. **And a believing servant is better than a polytheist**. **Even if you like it**, **those will be called to the Fire**. **By God They invite to Paradise and forgiveness by His permission and makes His signs clear to the people that they may remember** (221))

Meaning:

(**And do not marry polytheist women until they believe**, **and a believing slave woman is better than a polytheist woman**, **even if she pleases you**. **And do not marry polytheist women until they believe**. **And a male servant A**

TAFSIR SURAH AF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

believer is better than a polytheist, **even if he pleases you**). This verse is one of the verses of rulings, and it is included in the chapter on marriage. Before explaining the content, we preface the interpretation of the word marriage and the polytheists, the female slave and the slave.

Nikah refers to the marriage contract and intercourse. It says: So-and-so had intercourse with so-and-so, i.e. a contract with her if she was a single woman. It says: He had intercourse with his wife, meaning he had intercourse with her. What is understood from the Almighty's saying: (**And do not marry polytheist women**) It is not permissible for a Muslim to take a polytheist woman as his wife, as is understood from his saying: (**And do not marry polytheists**) The polytheist does not have the right to take a Muslim woman as his wife, and therefore what is meant by marriage is marriage in its reality and all its circumstances.

As for the word polytheists, it was said: It includes everyone who does not believe in the prophecy of Muhammad (PBUH), and according to this saying, the People of the Book, which are the Christians and Jews, are included among the polytheists. It was said: The Qur'an does not apply the word "polytheists" to the People of the Book, even if they say in the divinity of Jesus, and that God is the third of three, and those who go to this statement cited verse 105 of Surat Al-Baqarah: (**Neither the disbelievers from the People of the Book nor the polytheists would like**). Verse 1 of the evidence: (**Those who disbelieved were not from the People of the Book and the polytheists**.). Where the polytheists have compassion for the People of the Book, and compassion calls for pluralism and variation, because a thing does not have compassion for itself.

The word "nation" is applied to the owned woman and the free woman. She says to the free woman, "O servant of God," meaning

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

O servants of God, and so is the male servant, because human beings are servants of God, and human beings are his slaves.. The bottom line is that, O Muslims, do not marry a polytheist woman as long as she is a polytheist, and marry a woman from among you, even if she is inferior to the polytheist in morals and character, and do not marry a polytheist as long as he adheres to polytheism, and marry a man from among you, even if he is inferior to the polytheist in wealth and prestige.

(**Those are called to Hell**). Those are a reference to polytheist men and women, and they are called to Hell. They are an explanation of the wisdom that requires one not to marry, given or taken from the people of polytheism. The wisdom is that marital relations with them lead to corruption of belief and religion - and at the very least - to immorality and negligence in God's rulings.

What we see in this era is that many of our young men and women are not in a better condition than the people of infidelity and polytheism in terms of disdain and tolerance of religion, freedom from its restrictions and effects, and raising their children in an upbringing that is neither religious nor moral. If they did not bear witness to God in oneness, and to Muhammad (PBUH) in the message, we would have to treat them as atheists and polytheists, but this word has an effect in saving bloodshed, preserving money, and validating marriage. And inheritance, even if it comes through tradition, inheritance, or even false faith (1).

(**And God invites them to Paradise and forgiveness**, **by His permission**.). There are two invitations here: the first is to call on the polytheists to do what necessitates entering Hellfire and attracting the wrath of God Almighty. The second is God's call to do what necessitates forgiveness and entry into Paradise, and this action includes marrying a believing woman rather than a polytheist, and marrying a

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

male believer rather than a polytheist. There is no doubt that the believers are the ones who respond to God's call and thus attain His glory and enter His Paradise with His permission, that is, with His guidance and success.

Written marriage:

Muslims have agreed that it is not permissible for a Muslim man or a Muslim woman to marry someone who is not of the Book

_____

(1) Marriage and inheritance result from the manifestation of Islam, not from Islam in reality, and we discussed that in detail in the book Principles of Proof, Chapter on the Case and Violation of Sharia, Paragraph on Islam.

Heavenly for the people of his religion, such as those who worship idols, the sun, fires, etc., and even more so for those who do not believe in anything.

Likewise, it is not permissible for a Muslim man to marry a Magian woman, and it is even better for a Muslim woman not to marry a Magian woman, even if it is said that the Magians have a suspicious book.

The four Sunni schools of thought agreed on the validity of marriage to a Christian woman. The Shiite jurists differed among themselves, and most of them said: It is not permissible for a Muslim to marry a Jew and a Christian. A group of their elders, including Sheikh Muhammad Hassan in Al-Jawahir, Al-Shahid Al-Thani in Al-Masalik, and Sayyid Abu Al-Hasan in Al-Wasila, said: It is permissible, and we tend to this opinion, and the evidence for it is:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - The evidence indicating the permissibility of marriage in general, included the marriage of a Muslim man to a polytheist man, and a Muslim woman to a polytheist man, and a Kitabi man, and everything else remained included and referred to in generalities and absolutes.

2 - God Almighty says: (**Good things are lawful for you**, **and the food of those who were given the Book is lawful for you**, **and your food is lawful for them**, **and chaste women from among the believing women**, **and chaste women from among those who were given the Book**.) Table 5. That is, it is permissible for you to be chaste women from the People of the Book, and what is meant by chaste and chaste women, as for His saying, Glory be to Him: (**And do not marry polytheist women until they believe**) It has been mentioned previously that it is specific to polytheist women, who are not women of the Book. As for His Almighty saying: (**And do not cling to the infidels' ties**) What is meant by infidels here is polytheist women, not People of the Book, because the verse was revealed about those who converted to Islam and migrated to the Prophet (may God bless him and grant him peace), leaving their polytheist husbands, and the context indicates that, and this is the verse in its entirety: (**O you who have believed**, **when believing women come to you as immigrants**, **test them; God knows best about their faith**. **So if you know that they are believers**, **do not return them to the disbelievers**. **They are lawful for them**, **but they are not lawful for them**. **And give them what they spent**, **and there is no sin on you to marry them if you give them their wages**, **and do not hold back the bond**. **The infidel**) - Examiner 10.

This is based on authentic hadiths from the Prophet and his family (may God bless him and grant him peace) regarding the validity of a Muslim's marriage to a Christian

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

woman. We talked about this in detail in the fifth part of the book on the jurisprudence of Imam Jaafar al-Sadiq, the chapter on taboos, the section on differences in religion.

Menstruation, verse 222–223:

(**And they ask you about menstruation. Say, "It is a harm, so keep away from women during menstruation, and do not approach them until they are purified. Then when they are purified, then go to them from where God has commanded you. Indeed, God loves those who repent and loves those who purify themselves.** (222) **Your women are your tillage, so come to your tillage wherever you wish, and provide for yourselves, and fear God. And know that you will meet Him, and give good news to the believers** (223))

the language :

Menstruation is the language of gonorrhea, and according to Islamic law, blood with special characteristics emerges from a woman's womb in a specific period, and what is meant by harm here is harm in terms of filth and impurity.

Parsing:

How is an adverb of place meaning where, and it is an adverb of place meaning where, and it forms two verbs like "sit down" and "sit down" and meaning "from where" like "Oh Mary, how did you get this", meaning from where, and it comes as an adverb of time meaning "when" like "when" like "I came", meaning when did you come", and it comes to ask about how, like "how will God revive this woman after her death".

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

They asked the Greatest Messenger (PBUH) about the sacred month, about alcohol and gambling, about what they spend, and about orphans, then they asked him about women's menstruation.. Al-Razi said: "It was narrated that the Jews and Magians used to go to extremes in distancing themselves from women during their menstruation, and the Christians

They used to have intercourse with them, and did not care about menstruation, and the people of pre-Islamic times did not eat with her, did not drink with her, did not sit with her on a bed, and did not live with her in a house, as the Jews and Magi did.

(**And they ask you about menstruation**. **Say**, "**It is a harm**," **so keep away from women during menstruation**.). Menstruation is a name for the place and place of menstruation, and what is meant here is menstruation in terms of applying the place to the state, and the question occurred about intercourse with women during the time of menstruation, so God commanded His Most Noble Prophet to answer the questioners that they should stay away from women during the days of menstruation, that is, not have intercourse with them during it. It was stated in the hadith: "Do everything except intercourse." And he said: (**It is harm**) An explanation for the ruling. Harm in language means something that is disliked in everything, and what is meant here is harm in terms of filth and impurity.

(**And do not approach them until they are purified**). They differed regarding "to purify themselves" as to whether what is meant by it is merely the cessation of blood, so if it stops it is permissible to have intercourse, even if you do not wash

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

yourself, or what is meant by it is to wash after the bleeding has stopped, so it is not permissible except after the stopping and washing.

The Imamis said: It is permissible to have intercourse as soon as the bleeding stops, even if you do not wash yourself, because this is what is understood from the word purity. As for purification, it is the action of women, and it occurs after purification.

The Malikis and Shafi'is said: It is not permissible to have intercourse except after washing.

The Hanafi school of thought said: If the blood continues for ten days, it is permissible for him to approach her before washing, and if it stops for less than ten days, then it is not permissible to have intercourse until she has washed. The author of Tafsir Al-Manar commented on this detail, saying: "It is a strange detail."

(**Then when they have purified themselves**, **then come to them from where God has commanded you**.). The word "where" is actually in place, and therefore the meaning is "fatween" in the prior, as is what comes to understanding. We talked about menstruation and its rulings in detail in the book on the jurisprudence of Imam Jaafar al-Sadiq, and the book on the jurisprudence of the five schools of thought.

(**Your wives are your tillage**, **so come to your tillage wherever you wish**.). We presented in the parsing section that "Anya" comes in the sense of "how," "when," and "where." There have been many opinions in interpreting the verse due to the multiple meanings of "Anya." Some say: "It means when," and what is meant is "so come to them at any time."

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

You want, day or night. Some say: It means where, meaning you have the choice whether to come to them before or after. And some say: It means how, meaning in any case you wish, sitting or sleeping, or the like.

A group of commentators, including the author of Tafsir al-Manar from among the Sunni scholars, and among them the author of Tafsir Bayan al-Sa'ada from among the Shiite scholars, said: Restricting the act of plowing contradicts the will of the universal place of the anus, as there is no preparation for it to grow a child. This, in addition to the harm caused by intercourse with the anus... We are of this opinion, firstly because plowing is achieved only in the vagina, as those commentators mentioned. Secondly, the Almighty's saying: (**Then come to them from wherever God has commanded you**) It specifies the will of the qiblah after we interpreted "where" as place.

The reference can only be made to the fact that a group of Imami Shiite jurists have permitted anal intercourse with one's wife out of extreme hatred, and some have denied that to them, claiming that it is within the Shiites' prerogative, and no Muslim agrees with them on it. Knowing that Al-Razi quoted in his interpretation of this verse that Ibn Umar used to say: What is meant by the verse is to permit intercourse with women in their anus. Al-Hafiz Abu Bakr Al-Andalusi Al-Maliki - who died in the year 542 AH - said in the first part of the book Ahkam Al-Qur'an, page 73, edition of 1331 AH, he said what he stated verbatim:

"The scholars differed regarding the permissibility of intercourse with a woman in her anus. Many groups considered it permissible, and Ibn Shaaban compiled this in the book Intercourse with Women and the Rules of the Qur'an, and attributed its permissibility to a noble group of companions and followers and to Malik from many narrations. Al-Bukhari mentioned on the authority of Ibn Aoun on the authority of

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Nafi' that Ibn Umar used to recite Surah Al-Baqarah, until he concluded, "As you wish," and said: "Do you know what it was revealed about?" I said: No. He said: "It was revealed about such-and-such." That is, in the anus of women.

The Right Verse 224-227:

(**And do not make your oaths subject to God, lest you be righteous, fearful, and reconcile between**

people, and God is All-Hearing, All-Knowing (224) **God will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and God is Forgiving, All-Forbearing** (225) **to those They will let their wives wait for four months, but if they complete it, then God is Forgiving, Most Merciful** (226) **and if they resolve to divorce, then God is All-Hearing, All-Knowing** (227))

the language :

Al-Ardha means preparation. It is said: This is vulnerable to damage, that is, it is prepared and exposed to it. Ilaa is the language of an oath, and according to Islamic law, a man swears not to approach his wife, and waits and waits, and they fulfilled, meaning they returned.

Parsing:

To be righteous is the nominative noun in the genitive case with a deleted verb, and appreciation is for your righteousness and piety, and it was said: Rather, it is in the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

nominative subject, and the predicate is omitted, and appreciation for your righteousness and piety is better for you.

Meaning:

(**And do not make God subject to your faith**.). God Almighty forbade one who dares to swear excessively against him, because whoever mentions something frequently has made him vulnerable to it. A man says to others, "You have spoken about me so much that you have made me vulnerable to such and such thing." God has condemned those who swear excessively by saying: "And do not obey every insulting swearer." The one who swears a lot, the less he is feared, the more he breaks it, and the more he is accused of lying.

(**To be righteous**, **pious**, **and reconcile between people**.). This is an explanation for the prohibition of swearing an oath.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The meaning is that God forbade you from it without necessity, so that you might be righteous, pious, reformers on earth, not corrupting.

(**God will not call you to account for what is vain in your oaths**.). After God Almighty forbade swearing unnecessarily, He made it clear that what is often said on people's minds, such as "Yes, by God," and "No, by God," is that this, and so on, is not a real oath in any way, but is idle talk that precedes the tongue unintentionally, and does not result in harm to anyone. Therefore, God did not impose expiation for it in this world, and He will not punish it in the hereafter.

(**But He will hold you accountable for what your hearts have earned**.). Because His greatness is great, He does not look at images and words, but rather

looks at intentions and actions, and the same is true of verse 88 of Surah Al-Ma'idah: (**God will not call you to account for what is frivolous in your oaths**, **but He will call you to account for what you have withheld oaths**, **and its expiation is feeding ten poor people**, **out of the middle of what you feed your family**. **Or clothing them**, **or freeing a slave**. **And whoever does not find it**, **then fast for three days**. **That is the expiation for your oaths when you swear**.). If a sane, adult, intending, and willing person swears an oath and disobeys, he must make expiation by freeing a slave, or feeding ten poor people, or clothing them. If he is unable to do that, he must fast for three days. We talked about the oath and its conditions and rulings in the fifth part of the jurisprudence of Imam Jaafar al-Sadiq, the chapter on vows, oaths, and covenants.

(**For those who divorce their wives**, **they must wait for four months**, **and if they complete it**, **then God is Forgiving**, **Merciful**. **But if they resolve to divorce**, **then God is All-Hearing**, **All-Knowing**.). Ilaa in Sharia law is for the husband to swear by God to refrain from having intercourse with his wife. The Imami jurists stipulated that the wife must have consummated intercourse with him, otherwise the loyalty does not take place, and for the husband to swear to abstain from intercourse for the duration of the wife's life, or for a period exceeding four months, because the wife has the right to have sexual intercourse with the husband at least once every four months.

They said: If the husband has intercourse within the four months, he is considered an infidel, and the impediment is removed, as if nothing had happened. If more than four months have passed, and he has not had sexual intercourse, then if she is patient and is satisfied, she has the right to do so, and no one has the right to object. If she is not patient, she submits her matter to the legitimate ruler, and after the four months

TAFSIR MUSHAF FATIMI ALEHA SALAAM VOL 15 BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

have passed, he is forced to return or divorce. If he refuses, he will be harassed and imprisoned, until he chooses one of the two matters. The judge has no right to forcibly divorce the husband. ..And if he returns to disbelief, the expiation for the oath mentioned above.

Divorcees, **verse 228**:

(**Divorced women must wait for three menstrual periods**, **and it is not permissible for them to conceal what God has created in their wombs if they believe in God and the Day**. **The other**, **and their husbands have more right to repay them in that if they want to make amends**, **and they have rights equal to those over them**, **with kindness**, **and men have a degree over them**, **and God is Mighty**. **Wise** (228))

the language :

Waiting and waiting, and the recitation, one of which is recited with a ḍammah of the qāf and its opening, and is used sometimes to refer to a woman's menstruation, and at other times to refer to her purity.

Meaning:

(**Divorced women must wait for themselves for three periods**.). The term "divorced women" is general and includes, in its apparent meaning, every wife who has been divorced, whether she is married or not, free or owned, pregnant or pregnant, consummated with her first, old or young, less than nine... But this apparent meaning is not meant by agreement, because some divorced women do not have to wait for the waiting period according to the text of the Qur'an, and they are

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

the ones with whom the husband did not have consummation. The Almighty said: (**If you marry believing women and then divorce them before you have touched them**, **then you do not have the waiting period that you should transgress with them**.) Parties 49. Among them is the Aissa woman. Most of the Imami Shiite jurists have said that there is no waiting period for her, even if the husband has consummated the marriage with her, as well as a young woman under the age of nine. Also among divorced women is one who observes the waiting period of two readings, like a slave woman, and also of them is one that observes waiting for three months, not three periods, and that is a young woman of the age of menstruating but does not menstruate, just as a pregnant woman observes the waiting period after giving birth to a child. The Almighty said: (**And pregnant women**, **their term is to give birth to their child**.) Divorce 4.

Accordingly, what is meant by divorced women in the verse is the one whose husband had intercourse with her after she had completed the nine days, and she was neither pregnant nor menstruating, and she was menstruating. The Imamis, Malikis and Shafi'is interpreted it – they interpreted the reading as purity, and what was meant by purity was the days of purity between the two menstrual cycles. If he divorced her at the last moment of her purity, he would be counted as part of the waiting period, and she would complete two purities after him. As for the Hanafis and Hanbalis, They interpreted the recitation as menstruation, and therefore three menstruation periods are necessary after divorce.

(**It is not permissible for them to conceal what God has created in their wombs**.). Understanding this sentence as it truly is depends on the introduction with the following:

TAFSIR MUSHAF FATIMA AL-EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Sunnah jurists divided divorce into two parts: Sunnah and innovation. We leave the interpretation of Sunnah divorce and heresy divorce to the Sunnah jurists themselves. It was stated in the book of Al-Mughni by Ibn Qudamah, vol. 7, p. 98, third edition, what it literally states: "The meaning of Sunnah divorce is divorce that agreed with the command of God and the command of His Messenger, which is divorce during purity in which he did not harm her." On page 99 of the aforementioned book: "An heretical divorce is one that divorces her while she is menstruating, or when she is in a state of purity during which she was in a state of purity." Al-Razi said in his interpretation of verse 1 of Surat Al-Talaq: "Divorce when one is pure is necessary, otherwise it is not Sunnah."

Based on this, divorcing the wife while she is menstruating, or during her period of purity during which the husband has intercourse with her is an illegal divorce. Rather, it is an innovation, and every innovation is a misguidance, and every misguidance is in Hell. As for her divorce during a period of purity in which he did not have sexual intercourse with her, it is according to the Sunnah of God and His Messenger, and in this the secret becomes clear in the Almighty's saying: (**It is not permissible for them to conceal what God has created in their wombs**.) Of purity and menstruation, because knowing whether divorce is based on the Sunnah of God and His Messenger, or on heresy and misguidance, depends on knowing the condition of the divorced woman, and whether she is pure or menstruating. It is obvious that the path to knowing these two descriptions, namely purity and menstruation, is limited to the woman, and there is no means of knowing the two descriptions except her herself, and therefore she believes in them unless it is known that she is false. Imam Jaafar al-Sadiq (peace be upon him) said: God has delegated three things to women. : Purity, menstruation, pregnancy, and in a second narration, the waiting period.

TAFSIR MUSHAF FATIMA ALEHA SHAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Shiites agree with the Sunnis that if divorce occurs during menstruation, or during her period of purity, then having intercourse with her during it is an innovation, and if it occurs during her period of purity without intercourse with her during it, then it is according to the Sunnah.

The Messenger (PBUH). But the Shiites said: An heretical divorce is invalid and does not take place in the first place, and that a valid divorce in which the infallibility between the spouses is broken is a Sunni divorce, that is, a divorce that takes place during a period of purity in which she was not afflicted. Sunni jurists said: No, an heresy divorce is valid, and all consequences result from it, but the divorced person is sinning... In a word: the Sunnis do not differentiate between a Sunnah divorce and an heresy divorce in terms of validity, but rather they differentiate between them in terms of sin and disobedience only, but the Shiites differentiate between them in terms of validity, not in terms of sin.

(**If they believe in God and the Last Day**). This is intimidation and a threat to conceal what is in the womb, and it is not a condition for the obligation of honesty, because its meaning is that faith prevents lying. It is just like someone saying to a liar: If you fear God, do not lie.

It has already been pointed out that the divorced woman is trustworthy in terms of purity, menstruation, and pregnancy, and the meaning of this is that her statement regarding the waiting period remains and expires, and it is obvious that the husband's right to take her back depends on the survival of the waiting period, and the preservation of lineages is directly related to purity and menstruation, as well as the validity and invalidity of divorce according to the Imami jurists. If she is menstruating and says: She is pure at the time of divorce, the divorce does not take

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

place, and the marital inviolability remains, and if she says: it has passed. You promised to marry, and it has not yet been broken, so you have lost the right to take it back from your husband, and if you get married in this state, you will be an adulteress.. For this and other reasons, God Almighty forbade women from concealing what is in their wombs, and He threatened them against it.

(**Their husbands have more right to reject them in this case if they want to make amends**.). His saying: (in that) is a reference to the time of waiting, which is the days of the waiting period, and the gist of meaning is that God Almighty, after clarifying the obligation of the waiting period, mentioned in this verse the right of the divorced person to take back his divorced woman as long as she is in the waiting period if the divorce is revocable, and this right is established for him, whether she consents or not.. Taking back does not need a contract or dowry, nor does it need witnesses according to the Imami jurists, and this is explained with their evidence in Surat Al-Talaq.

What is meant by saying: (**If they want reform**) Fixing his situation with her, and not intending to harm her irreversibly.

She asks: If a man takes back his ex-wife during the waiting period with the intention of causing harm, not intentionally

Is the reconciliation valid and will have marital effects, or will it be invalid and will not result in anything?

The answer: Taking it back is valid, and the man is sinning, because the intention of reconciliation is a condition for the obligatory ruling, which is the permissibility and

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SIED AMMAR NAQI NAQVI

permissibility of taking it back, and it is not a condition for the positive ruling, the validity of taking it back, and the consequences thereof.

(**And they are like those upon them**, **with what is fair**.). What is meant by resemblance here is not union in sex, such that he is entitled to her maintenance and dowry, just as she deserves that to him. Rather, what is meant by resemblance is the obligation and the right to demand. The jurists said: His right over her is that she obeys him in bed, and her right over him is that he fills her stomach and covers her skin. The author of Tafsir Al-Manar said: In interpreting and defining the husband's right over the wife, and the wife's right over the husband, he refers to what has been the custom of the people, except what was of him. Forbidden in Sharia law...what custom deems to be a right for one of the spouses is so in the sight of God.

What we can infer from the context of the verse is that the right she has is the waiting period, being truthful in informing about her, and not objecting to taking her back that meets the conditions, and the right she has is that the man intends by taking her back to reconcile, not harm, and good company, not ill-treatment. As for all the other rights that each spouse has over the other, the verse is foreign to them, and they can be derived from evidence independent of the verse.

(**Men have a degree above them**). Scholars and commentators differed as to what is meant by this degree by which men are distinguished from women. It was said: It is reason and religion. It was said: It is inheritance. It was said: It is sovereignty, meaning that she must listen to the man and obey. It is interesting that some of them interpreted the degree by the beard, as stated in the rulings of the Qur'an by Judge Abu Bakr Al-Andalusi, and it is not far-fetched that what is meant by the degree is to place divorce and reconciliation in the hands of the man, not the woman.

TAFSIR MUSHAF FATIMA ALEHASSALAM VOL 1 BY AYATOLLAH ER SYED AMMAR NAQI NAQVI

Between men and women in Islamic law:

Islam preceded all laws and laws to protect women and establish their rights

After men used to treat women like goods and animals, even in Europe and America until recently... If Islam distinguishes men from women in things, then this distinction is imposed by the natural differences between them, or the interest of the group, and it is not rational or fair to equate in everything between someone who cares about dresses, fashion, hairstyles, and the like, and someone who feels responsible for her and her children, and bears calamities and hardships for her sake and for them... Whatever it is, the Islamic jurists have mentioned There are differences between men and women in the legal rulings. We point out a number of them as follows:

1 - The woman's blood money is half the man's blood money.

2 - Divorce and return are in the hands of the husband and not the wife.

3 - She does not have the right to stay in his bed, or to travel, or to leave his house except with his consent, and he has the right to do whatever he wants.

4 - Friday prayer is not obligatory for her, even if the necessary conditions are met for a man.

5 - It is not permissible for her to assume authority or judge except according to Abu Hanifa regarding the rights of people in particular and not the rights of God.

6 - It is not permissible for men to be an imam in prayer, and it is permissible for a man to be an imam for women.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

7 - Her testimony is not accepted at all in matters other than property, neither alone nor joined with men, except in the matter of childbirth. It is accepted in property, joined with men, provided that the testimony of two women is equal to the testimony of one man.

8 - The female gets one share of the inheritance, and the male gets two shares.

9 - A woman must cover her hair and all of her body from non-mahram men except the face and palms, and a man must not cover from women anything except the kissing and anus.

10 - There is no jihad on her, no tribute, and she may not be killed in war unless she fights.

11 - The mother does not share the father's guardianship over their young child during marriage, nor does he dispose of his money, and the father is independent in all of that.

12 - Competition and archery are not valid with it (1).

13 - The jurists issued a fatwa stating that whoever kills a person by mistake, the blood money for the killer shall be borne by someone who approaches him through the father, such as brothers, paternal uncles, and their children, and they are called the Aqila, and the woman should not be included with them.

14 - If a woman kills a man, she kills him unconditionally, and if a man kills a woman, he will not kill her until her guardian pays half of the blood money to the killer's heirs.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Divorce twice, verse 229–230:

(Divorce twice, then retain it with kindness or release it with kindness, and it is not lawful for you to take anything of what you have given them unless they fear that they will not maintain the limits of God. If you fear that they will not uphold the limits of God, then there is no blame on them for what they have made a ransom with. Those are the limits of God, so do not transgress them. And whoever transgresses the limits of God – those are the wrongdoers. (229) But if he divorces her, she is not lawful to him again until she marries another husband. But if he divorces her, there is no blame on them for retracting it if they think that they will be within the limits of God. And these are the limits of God. He makes clear to a people who know. (230))

the language :

Misdemeanor and assault exceeding the limit in word or deed.

---

(1) Competition is where two people race on horses, with the first one having a certain rank, and archery is where they compete in shooting at a target, with the one who hits the target taking the prize. Islam has permitted this.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Parsing:

The infinitive form is that they take the nominative as a subject that is not permissible, and the infinitive form is that they fear an object for which you take,

meaning it is not permissible to take except for fear of not establishing the limits, and the infinitive form that they establish an object to be afraid, i.e. they fear, abandoning establishing limits, the infinitive form that they retreat is in the genitive case with a deleted ve, and the infinitive form that they establish an object of conjecture.

Meaning:

(**Divorce twice**, **then retain it with kindness or release it with kindness**.). In pre-Islamic times, the Arabs had divorce, a prescribed waiting period for the divorced woman, and a return for the divorced woman during the waiting period, but there was no specific number of divorces. A man might divorce his wife a hundred times and take her back, and the woman thus became a plaything in the man's hand who harmed her by divorcing and taking her back whenever he wanted. It was reported in some narrations that a man said to his wife: I will never be close to you, and yet you remain in my protection, and you cannot marry anyone else.. She said. Him: How so? He said: I will divorce you, until the end of the waiting period approaches, I will take you back, then divorce you, and so on forever. So I complained to the Prophet (may God bless him and grant him peace), and God Almighty revealed: Twice divorce, meaning that the divorce in which God legislated for the divorced person to take back is the first and second divorce only. As for the third divorce, it is not permissible to take back after it, until the divorced woman marries a husband other than the divorced one, as in his saying: If he divorces her, she is not permissible for him after that until she marries another husband.

(**Retaining with kindness or releasing with kindness**). If a man divorces his wife for the second time, he has a choice between one of two things, as long as she is in the waiting period: The first thing is to return her to his wife with the intention of

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

reconciliation and good relations, and this is adherence to what is good. The second thing is that he should leave her alone, until her waiting period has expired, provided that he pays her the financial rights she has over him, and does not speak ill of her after parting, and does not alienate from her whoever wants to marry her after the waiting period has expired, and this is a kind release.

You ask: Many commentators said: What is meant by the discharge is the third shot, and they cited a hadith from the Greatest Messenger (PBUH)... So why did you change their statement and explain the discharge as neglect and abandonment of review?

The answer: The word "dismissal" itself can mean the third divorce, or it can mean remaining silent about the divorced woman and not revising her, but taking into account the context. The second meaning is more likely, which is not to review, because God Almighty says: (**If he divorces her**, **she is not permissible for him again**.) It is a release from constipation, and the meaning is that if he divorces her after constipation, and returns to her during her waiting period from the second divorce, then the divorce will be a third divorce, and it is not permissible for the divorced person to return to her, until she marries another husband. It is not valid for it to be a release from the release in the sense of a third divorce, as the meaning is like this, so if he divorces her for the fourth time after he divorced her for the third divorce, and it is assumed that there is no fourth divorce in Islam. As for the hadith that explained the release by divorce, The third is not fixed.

Divorce three times:

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The four Sunni schools of thought agreed that whoever says to his wife: You are divorced three times, or says: You are divorced. You are divorced. You are divorced, and thus three divorces are valid, and you are forbidden to him until she marries another husband. The Imamis said: Only one divorce is valid, and it is permissible for him to return to her as long as it is within the waiting period.

It was stated in Tafsir Al-Manar on the authority of Ibn Hanbal in his Musnad, and Muslim in his Sahih, that the triple divorce was one during the time of the Messenger of God (may God's prayers and peace be upon him) and Abu Bakr and some years after the caliphate of Umar.. But Umar appeared to him and said: People have been hasty in a matter in which they were patient, so if we spend it on them, then he spends it on them.. Then the author of Tafsir al-Manar quoted Ibn al-Qayyim that the companions were unanimously agreed that the three together should not take place except one of them. The beginning of Islam until three years after the caliphate of Omar, and also after Omar a group of companions, followers, and followers of their followers issued a fatwa on it, and the fatwas on that continued in every era, until among the followers of the four imams were those who issued a fatwa on that.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**It is not lawful for you to take anything of what you have given them**.). (Which) is a form of severance, and there are no general forms, and so is something here, because it is an indefinite noun in the context of negation, and it includes a little and a lot, and the meaning is that if the husband is the one who hates and desires divorce and separation, then he does not have the right to take back anything of what he had owned as a gift or as a dowry or maintenance due from him. The Almighty said: (**And if you want to substitute a mate for another, and you**

give one of them a pound of money, **do not take anything from her**. **Would you take it out of slander and manifest sin?**) "Women 20."

This is if he is the one who hates her and wants to separate from her. However, if she is the one who hates him and wants to separate from him, then there is no objection to her giving him whatever pleases him, so that he may divorce her, whether the dowry is the same as the dowry, or less, or more. This divorce based on giving her is called a khula divorce. He has no right to go back to her during the waiting period as long as she continues to give him, so if she goes back to him during the waiting period, it is permissible for him to go back in the divorce in turn. construction.

God Almighty referred to this divorce by saying:

(**Unless they fear that they will not uphold the limits of God**. **If you fear that they will not uphold the limits of God, then there is no blame on them for what she ransomed for**.). This is an exception to the impermissibility of taking from them in exchange for divorce. God's limits are the rights and duties that each spouse has for and upon the other, and the meaning is, O husbands, do not take anything from your divorced women for any reason except one reason, which is that she hates the husband and cannot tolerate his companionship, such that her aversion to him leads to disobedience to God in neglecting the husband's rights. The husband may also fear that he will treat her with more abuse than she deserves, so in this case it is permissible for her to request a divorce from the husband. She will compensate him for what pleases him, and he is also permitted to take what she ransomed herself for. In the hadith, Thabit bin Qais was married to the daughter of Abdullah bin Abi, and he loved her, and she hated him, so she came to the Prophet (may God bless him and grant him peace) and said: O Messenger of God, neither I nor Thabit, my head and his have nothing in common, and Thabit had given her a garden, so Thabit said:

TAFSIR MISHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And the garden? The Messenger said to her: What do you say? She said: Yes...and I will add more. The Messenger said: No, just the garden, so I took it away.

Here are questions that arise:

The first question: Why did he use the dual pronoun in his saying: "Unless they fear that they will not fulfill God's limits," and with the plural pronoun in his saying: "If you fear," and did not agree between the two pronouns in the two sentences?

The answer: The pronoun in "fear and stay" refers to the spouses, and "to fear" refers to the rulers and reformers. The meaning is: If the spouses, the rulers and the reformers fear not to fulfill the limits, then the warning against the wife's giving and the husband's taking is removed. The purpose is to clarify that the justification for giving and giving is reasonable fear, the evidence and signs of which have become clear to everyone, not just the spouses.

The second question: Why did he praise them in his saying: There is no sin on them, knowing that what is understood from the context is that there is no sin on the husband in taking from her instead of divorce, and that the wife has nothing to do with that?

The answer: The duality here is to indicate that there is no blame on the wife for what she gives, nor for the husband for what he takes, that is, until the permissibility of taking requires the permissibility of giving, and vice versa.

The third question: If they agree to divorce, and she spends money to divorce her, and the situation is good, and the morals are good between them, is the divorce valid, and is it permissible for the husband to take the ransom?

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

The four schools of thought said: Khula is valid, and all the rulings and effects follow from it, including the permissibility of taking a ransom.

The Imamiyya said: Khula is not valid, and the divorced person does not have the right to ransom, but divorce is valid, and it takes place revocably if its conditions are met. They inferred the invalidity of khula and the impermissibility of taking a ransom by the fact that the Noble Verse conditioned the permissibility of that on the fear of falling into sin if the marriage continued.

As for His Almighty saying: (**And give the women their sadaqah freely**, **and if you find any of it pleasing to you**, **then eat it happily and happily**.) Women 4: What is meant is what a woman gives to her husband as a free gift, not in exchange for divorce, as the verse is foreign to divorce.

Fourth question: If he mistreated her with the intention of her making a sacrifice for him and ransoming herself, and she made the sacrifice and he divorced her on this basis, is the khula valid, and is it permissible for him to do what she ransomed herself with?

Abu Hanifa said: Khula is valid, compensation is necessary, and the husband is sinful.

Al-Shafi'i and Malik said: Khul' is invalid, and compensation is rejected (Al-Mughni by Ibn Qudamah, vol. 7, p. 55, ed. 3). Because God Almighty says: (**And do not prevent them from taking away part of what you have given them**.) Women 18.

The Imamis said: Khula is not valid, and it is forbidden to take the money spent, but divorce takes place revocably if its conditions are met. As for us, we tend to think

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that it takes place in vain, neither khul' nor divorce, because what is built on the corrupt is corrupt.. We have detailed that in the sixth part of the book of jurisprudence of Imam Jaafar al-Sadiq, the chapter on khul', the section on the rulings on khul'.

(If he divorces her) for the third time (it is not permissible for him) that is, for the one who has been divorced three times (after) the third divorce, neither by taking her back, nor by a new contract. (**Until she marries another husband**, **and if he divorces her**) The second husband (**There is no blame on them**) That is, on the first husband and the woman divorced from the second husband (**To retreat**) With a new contract (**If they think that they will be within God's limits**) Of marital rights.

The gist of meaning is that whoever divorces his wife three times, she is not permissible for him, until she marries another husband in a valid manner, and the second consummates the marriage with her. It is truly permissible for him. It was stated in the hadith: She is not permissible for the first, until the second tastes her honey.

It is required that the person in question be an adult, and that the marriage be permanent and not interrupted, and when the conditions are met, and then the second part of her through death or divorce, and her waiting period has expired, it is permissible for the first to contract a second marriage with her.

And if you divorce women, **verse 231–232**:

(**And when you divorce women and they have reached their term**, **retain them with kindness or let them go**.

TAFSIR MISHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

And do not detain them by force, lest they transgress, and whoever does that has wronged himself. And do not take the verses of God in jest, and remember the favors of God upon you. He has sent down to you of the Book and the wisdom, advising you thereby, and fear God, and know that God is All-Knowing. (231) And when you divorce women and they have fulfilled their term, then do not You prevent them from marrying their husbands if they agree between them in a reasonable manner. This is advised to whoever of you believes in God and the Last Day. That is purer and purer for you, and God knows while you do not know (232))

the language :

Dirar means harm, and it is understood as participation, such as speculation, and it comes in the sense of harming others, difficult, preventing, and a difficult matter that is impossible due to its difficulty.

Parsing:

Dhara is an adverb from the waw in "You hold on to them," and the appreciation is "Do not hold on to them as harmful," and it is permissible to be an object for it, and "haza" is a second object to take, and the infinitive is "to marry" in the genitive case of "with whom" it is deleted, its estimation is from "they marry their husbands," and that is the subject of a predicate that he preaches about, and "and of you" is related to the deleted case of the pronoun in "believe," and the sentence "believe" is a predicate that was.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And when you divorce women and they have fulfilled their term**, **retain them with kindness or let them go with kindness**.).

This speech is directed to believers or to all people, as if the Almighty said: O believers, if one of you divorces his wife, etc.

After God Almighty made it clear that the divorced woman must observe the waiting period, and that the divorced woman has the right to return her to his wife, provided that the conditions are met, and that she is forbidden to him after the third divorce, until someone else's husband marries her, and that it is not permissible for him to take anything from her in exchange for the divorce unless she hates him and redeems herself from him - after all of this, God Almighty has made clear what we must treat the divorced woman observing the waiting period in terms of justice and fairness, and justice is achieved when the divorced woman resolves herself. One of two things - when the waiting period is about to end - either returning the divorced woman to his wife with the intention of reconciliation and good relations, and this is keeping her with kindness, or leaving her and not harming her, while paying her everything she deserves from him, and this is releasing her with kindness.

Thus it becomes clear to us that what is meant by the previous verse is: (**Divorce twice**, **then retain it with kindness or release it with kindness**.) This is not what is meant by this verse, which is (**And when you divorce women and they have fulfilled their term**, **retain them with kindness or let them go with kindness**.). What is meant by that is to clarify that the divorce after which it is permissible to take it back is the first and second divorce, not the third. As for what is meant by this verse that we are dealing with, it is to clarify what we are obligated to

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

do in dealing with divorced women, as it has become clear that what is meant by (**So they reached their time**) On the verge of reaching the term, not actual maturity.

(**And do not detain them by force**, **lest they transgress**). That is, do not take them back with the intention of harming them or attacking them, but take them back with the intention of fulfilling marital rights and cooperating in what is in the interest of everyone.

She asks: The meaning of harm is harm that feels shared between both parties, such as speculation and insults, and is it assumed that the intention is to harm the man only to the woman and not the other way around?

The answer: His harm to her also necessitates his harm due to God's wrath upon him, and people's disapproval of him, and her intention is to take revenge on him and reciprocate him, and then marital life turns into hell for her and for him, and perhaps the breach expands, and the discord and discord extends to relatives and relatives, and undesirable consequences occur. And in this we find the interpretation of the Almighty's saying: (**And whoever does that has wronged himself**.) Not just herself.

(**And do not take the verses of God in jest**). This is a feast and a threat to those who transgress God's limits regarding marital rights, and His verses are ridiculed. His word is clear that everyone who claims to believe in God and adhere to His law, and then neglects His rulings, what is permissible and what is forbidden, has belittled and ridiculed them whether he wants or does not want, just like someone who promises someone something, while harboring a lack of honesty and loyalty. Some of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

predecessors said: One who seeks forgiveness for a sin, but he persists in it is like a scoffer. In His Creator... I seek refuge in God, and seek His help in obeying Him.

(**And remember God's blessings upon you**). One of these blessings is that God Almighty created wives for us from ourselves so that we may find comfort in them and cooperate with them in what brings happiness and contentment to the family. If we believe in God and truly obey His command, then we must work to achieve this goal and stay away from everything that causes family misery and disturbs the peace of marital life.

(**And when you divorce women and they have fulfilled their term**, **do not prevent them from marrying their husbands**.). What is meant by B? (**So they reached their time**) In the previous verse, the end of the waiting period is near, as we indicated, and what is meant here is the actual end of the waiting period... Then this verse included two speeches: The first is if you divorce women. The second speech: Do not trouble them, that is, prevent them. The commentators have differed as to who is meant by the two addresses: Is he one, or is the one being addressed by the first not the one being addressed by the second?

Who says that he is one, and that is the husbands, and that the meaning, O husbands, is that if you divorce women and their waiting period has ended, do not prevent them from marrying those who agree to marry after you, because the man used to control his divorced woman and prevent her from marrying someone else after the end of the aforementioned waiting period, and who says that the person being addressed to (**If you divorce women**) They are spouses, and the suitor b (**Do not disturb them**) They are the guardians, and the meaning is, O husbands, if you divorce women, do not prevent them, O guardians, from returning to their first

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

husbands after the end of their waiting period, despite their desire to do so. Those who go to this interpretation cited the hadith of Maqil Ibn Yasar. (1).

_____

(1) It was narrated on the authority of Maqil bin Yasar that he said: I had a sister whose cousin married her, then he divorced her, and he did not take her back until the waiting period had passed, so he married her and his identity, and he proposed to her with Al-Khattab, but I withheld her from him, so God revealed this verse.

It is noted that God Almighty says: (**If you divorce women and they have fulfilled their term**, **do not prevent them**.) One sentence is composed of a condition, which is if you divorce women, and a penalty, which is do not disturb them. If the person addressed by the condition is not addressed by the penalty, the meaning is: O husbands, if you divorce women, O guardians, do not disturb them. And in this is what is in it of deconstruction that must be excluded from the words of the Creator, the Almighty.

The correct thing is that the person addressed by the condition and penalty is one, and they are all believers, not just the spouses, nor the guardians only, nor both of them, but rather all the believers, and this is abundant in His words, glory be to Him, and the meaning is, O believers, if one of you divorces his wife, and her waiting period has expired, and she wants to marry again from her first husband or from someone else, do not prevent her from him, and do not stand in her way if they agree between them in a reasonable manner, that is, they intend to marry. His reward is based on the Book of God and the Sunnah of His Prophet.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And the Almighty said: (**If they agree between them in a kind manner**) It indicates that a woman has the right to marry herself to whomever she is satisfied with, and who is satisfied with her without a guardian.

It says: The noble verse denied guardianship over divorced women, and did not address guardianship over others, neither in denial nor confirmation, and therefore denying guardianship in the marriage of virgins requires evidence.

We say in the answer: Proving guardianship requires special evidence, but denying it is based on the principle that every sane adult, male or female, is independent in disposing of himself, and no one has absolute guardianship over him, whoever he may be, unless he exceeds the limits of God Almighty.

(**This is admonished to whoever among you believes in God and the Last Day**.). This is a reference to what the Almighty mentioned of His rulings coupled with encouragement and intimidation, and He is advised by them, that is, people of true faith are advised by them. As for others with false faith, in their ears there is little remembrance of God and His rulings, and His admonition and guidance.. And this verse is a clear indication that there is no faith without piety, and that true faith never ceases from preaching and working, and that whoever does not learn from God's commands and does not benefit from God's commands has nothing to do with faith.

(**That is purer and purer for you**). This is a reference to preaching and acting on God's rulings

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

In marital life in general, and the treatment of divorced women in particular... There is no doubt that marriage with the intention of humanity and cooperation in doing

good produces growth, zakat in livelihood, purity in character, chastity in honor, and success in offspring. However, if the intention and coven become bad, its consequence is poverty, immorality, affliction and misery in the lives of parents and children.

(**And God knows and you do not know**). The intention is not for God to tell us that He knows or knows best... No, this truth is self-evident and does not require teaching and understanding. Rather, the intention is to confirm and encourage us to act on His rulings, the Almighty, even if it is not clear to us what is beneficial and righteous in them, because His wisdom is exalted. He only commands what is good and righteous, and it is not necessary for us to know this goodness in detail. Rather, it is sufficient for us to know that the one who commands and forbids is Wise and All-Knowing, and nothing is hidden from Him on earth or in heaven. the sky.

The reference here is to the difference between a believer and a non-believer.. The believer worships the word of God, and acts upon it, certain of the existence of the benefit in reality, even if he is unable to comprehend it in detail. As for the non-believer, he does not offer anything except with knowledge or suspicion of the existence of the benefit that he himself perceives with his mind, or a creature like him guides him to it. His thoughts are often disappointed, and the opposite becomes clear to him, but the believer is in God's safety and protection.

And mothers breastfeed, **verse 233**:

(**Mothers shall breastfeed their children for two full years**, **for whoever wants to complete the breastfeeding**, **and the one born to him shall provide for them and clothe them with kindness**. **A soul shall be burdened beyond what it can bear**. **A mother shall not be harmed by her child**, **nor shall a newborn**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

be harmed by his child. The heir shall bear the same burden, if they wish to separate, upon their mutual consent and consultation. So there is no blame on them, and if you want to breastfeed your children, there is no blame on you if

Deliver what you have given in a fair manner, and fear God, and know that God is All-Seeing of what you do. (233))

the language :

The one born to him is the father, and its meaning is harm, and the participation of each parent in harm to the other. Separation is weaning, because it separates the child from his mother, separating her from him, and the critical wing. A man breastfeeds a woman his child if he takes her as his wet nurse, and anyone who breastfeeds someone else's child is called a divorcee.

Parsing:

The heir has a pity on the child born to him, and by mutual consent related to the deletion of the attribute of separation.

Meaning:

(**Mothers breastfeed their children**). The commentators differed as to what is meant by the term "mothers." Are they only divorced women, only wives, or both? Most are of the opinion that the word includes both of them, based on the apparent meaning, and there is no evidence for specification. We tend towards this, because of

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

what most have said, and because breastfeeding is attributed to the mother in that she is a mother, not in that she is married, nor in that she is divorced.

And breastfeed with the predicate word, but it means the command, meaning to breastfeed, and this command is desirable, as evidenced by verse 6 of Surat Al-Talaq: (**And if you struggle**, **another woman will breastfeed him**.). The meaning of desirability here is that mothers have more right to breastfeed their children than foreign women.

You ask: What God Almighty says after that: (**And upon the child to whom he is born is their provision and clothing**.) The will of revocable wives and divorcees who have not renounced the inviolability of marriage is preferred.

Excluding divorced women whose waiting period has ended, because they are entitled to the breastfeeding fee, not the alimony, and therefore they must be removed from the public? So the term "mothers" would then be general and specific at the same time, general with regard to breastfeeding, and specific with regard to maintenance?

The answer: There is absolutely no objection to the single word being general in terms of the ruling with regard to one aspect, and specific with regard to another aspect, with the evidence for that being established, and the hadiths have indicated, and the consensus has been established that a divorced woman who is not observing the waiting period has no maintenance, but rather takes the fee for breastfeeding only, so the evidence follows. As for breastfeeding, there is no evidence for specification, as we indicated, so the generality follows.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Two complete years**) Without tolerance for increase or decrease, even if it is small... Here are two questions: The first: Is it permissible for a mother to breastfeed her newborn for more than two years?

The answer: It is permissible, especially if the child needs additional breastfeeding. As for the benefit of limiting it to two years, it appears in three matters: The first is that it is not worth the extra breastfeeding fee for the two years. The second is if the father and mother dispute over the period of breastfeeding the child, and one of them wants to increase, and the other wants to complete or decrease. If that is the case, they should refer to the Almighty's saying: (**Two complete years**). The third matter: Breastfeeding from a foreign woman after two years has no effect in terms of the spread of inviolability between her and the infant, and is not included in the hadith: "What is forbidden by lineage is forbidden from breastfeeding." This is what the Imamis and Shafi'is said, and Abu Hanifa said: Rather, it requires inviolability for thirty months.

The second question: Is it permissible to limit it to what is less than two years old?

The answer: It is permissible, because God Almighty says: (**For those who want to complete breastfeeding**). And he said: (**If they want a separation based on their mutual consent and consultation, then there is no blame on them**.).

Do we refer the minimum duration of breastfeeding to a specific legal standard, or does it vary according to the child's structure and health?

Many jurists said: The minimum period of breastfeeding is twenty-one months, based on what God Almighty says in verse 15 of Surah Al-Ahqaf: (**His gestation and weaning lasted thirty months**.). If we omit nine months from the thirty, which is the majority of pregnancy, then twenty-one remain.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SAYED AMMAR NAQVI

Whatever it may be, what is important is to take into account the child's health and interests, which vary according to different bodies. Such research was important in the past, when healthy foodstuffs for children and non-children were not available, but today, when they are available and are within everyone's reach, these issues are no longer a topic.

(**And it is incumbent upon his children to provide for them and clothe them with kindness**.). The child born to him is the father, and the wording is clear in the obligation of spending on the woman who is in the husband's marriage, whether she is not divorced, or is in the revocable waiting period. What is meant by sustenance is food and sustenance, and he expressed the expenditure, which includes housing. He expressed it by means of sustenance and clothing, because they are the most important, and what is meant by what is good is taking into account the woman's condition in spending, and her social status.

As for taking into account the man's financial condition, God Almighty referred to it by saying: (**No soul is burdened with more than it can bear**). We find a clear explanation for this sentence in the Almighty's saying: (**Let someone of means spend from his means**, **and let him whose sustenance is limited**, **let him spend from what God has given him**. **God does not burden a soul with anything but what He has given it**.) Divorce 7.

Imam Jaafar al-Sadiq (peace be upon him) had many companions, and they might stay with him until lunchtime, and he would serve them food. Sometimes he would bring them bread and vinegar, and sometimes he would bring them the best food, so

TAFSIR KAUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

one of them asked him about that? He said: If it expands, we expand, and if it narrows, we narrow.

(**A mother shall not be harmed by her child**, **nor shall a newborn be harmed by his child**.). We must pay attention to the words of God Almighty: (**A mother shall not be harmed by her child**) Because the Sharia judges in this time often cite this verse in their rulings, and interpret it as meaning that the father does not have the right to harm the mother through her newborn, but the people of interpretation almost unanimously agree on the opposite, and that the meaning is that the mother does not refuse to breastfeed her newborn, and she harms him in order to anger his father by doing so. The author of Majma' al-Bayan said what he literally stated: "A mother should not be harmed by her child, that is, a mother should not stop breastfeeding her child out of anger at his father." Where does this compare to the judges' citing of the verse that the father has no right to harm the mother because of the child?

After directing the mind to the verse without being burdened by the statements of the jurists and commentators, we say: Discord and disagreement often occur between a man and his wife, and each of them deliberately seeks to anger them.

The other takes harming the child as a means to this end, and as a result the child becomes a victim of their discord and conflict. An example of the mother deliberately harming the father because of causing harm to the child is to refrain from breastfeeding him, despite his need for breastfeeding. She abstains for no reason other than to incapacitate the father. An example of the father deliberately harming the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH ZR SYED AMMAR NAQI NAQVI

mother is to take the child from her and give him to a foreign woman to breastfeed him, with the mother's desire to hold him and breastfeed him.

God Almighty has forbidden harm of all kinds, whether it is directed initially at the child, or at the father, or the mother because of the child. This is what comes from the Almighty's saying: (**A mother shall not be harmed by her child**, **nor shall a newborn be harmed by his child**.). It does not contradict the words of the commentators, nor does it contradict the martyrdom of judges, even if their statement is correct in itself, but the error is in the martyrdom.

You ask: The word "harm" indicates participation, such as a call, knowing that the intention is to harm one party. In a more brief expression: Why did he say "harm" when the action is the same? In the words of Al-Razi.

The answer: If one of the parents intentionally harms the other because of the child, it is at the same time intentionally harming himself, because harming the child harms the parents, and is even worse and greater.

(**The same applies to the heir**). They differed as to what is meant by heir: is it the father's heir, or the son's heir? The context of the speech indicates that it is likely that he is the heir of the child born to him, which is the father, because what was said about it, but the meaning is not correct, because the child and the mother are among the father's heirs, and because the Almighty's saying: (**Like that**) Pointing out that the father's heir is obligated to spend the same amount as the father, and as a result, the meaning is that the mother's maintenance is obligatory on the mother, also on her infant, and on the rest of the heirs, if they are there, knowing that the mother is not obligated to spend her maintenance on anyone if she has something to spend on herself, whether the money comes to her from her inheritance from her husband, or

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

through some other means... This, to the point that there is no meaning in the obligation of spending it on herself from her own money.

If we interpret the heir as the son's heir, we contradict the apparent meaning on the one hand, and the reality on the other hand, because the mother's maintenance is not obligatory for the one who inherits her son... Yes, it is obligatory for his mother in his money.

The fee for breastfeeding if he has money, but the fee is one thing, and the alimony in its proper sense is another thing.

The truth is that this verse is one of the problems, and therefore Malik said: It was abrogated, as Abu Bakr al-Maliki reported in the book Ahkam al-Qur'an. Some commentators have overlooked it, and some of them have quoted statements about it without any weight. The problem is what we have explained that if the apparent meaning remains as it is, the meaning is not correct. By the apparent meaning we mean interpreting the heir by the father's heir, and interpreting (such as that) by the mother's maintenance... even if we interpret the heir as the son's heir. And we interpreted (like that) as the reward for breastfeeding, the meaning is correct... but we differ from the apparent meaning of the two expressions, which are the heir, and the like... but there is no way other than to contradict the apparent meaning and interpret it, and it is not far-fetched that the hadiths mentioned in breastfeeding and its reward are valid as evidence of the validity of this interpretation.

(**If they want a separation based on their mutual consent and consultation**, **then there is no blame on them**.). Separation is weaning, because it separates the child from his mother, and separates her from him. The meaning is that the parents

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

have the right to wean the child before completing the two years, or after them, if this is done by agreement and consultation between them in the interest of the child. Rather, the father has the right to hand over his child to a paid wet nurse, and God Almighty indicated this by saying:

(**And if you wish to breastfeed your children**, **there is no blame on you if you deliver what you have given in a reasonable manner**.). His saying: If you deliver what you have received, it is a speech to the fathers, and the meaning, O fathers, is that the mother has more right to breastfeed her child than a foreign woman, and she has a duty on you for the equivalent fee, so if you surrender to her this right, and also guarantee her the equivalent fee for breastfeeding, and after that she refuses to breastfeed him except in excess of what she is entitled to, if that is the case, then there is no problem for you to breastfeed your children for your children from foreign wet nurses... And it was said: If you submit and come, It means that if you pay foreign wet nurses the wages that are known and customary among the people, then there is no blame on you.

Whatever the case may be, the father must fulfill every female's rights, whether she is a married woman or a concubine, that is, a breastfeeding woman for someone else's child.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

The waiting period for death, **verse 234–235**:

(**And those of you who die and leave behind wives shall wait for themselves for four months and ten days**. **When they have fulfilled their term**, **there is no blame on you regarding what So they treated themselves kindly**, **and God is Aware of what you do**. (234) **And there is no blame on you for what**

you proposed to women or whether you were indifferent to it. Yourselves, God knows that you will remember them, but do not date them secretly unless you say a reasonable word, and do not resolve to enter into marriage until the age of (235))

the language :

The origin of death means taking something complete and complete, and whoever dies has fulfilled his lifespan, and waiting is waiting, and exposure is waving without a declaration, and engagement by breaking the kha is a man asking a woman for marriage, and the book means what is written, and what is meant here is the imposed.

Parsing:

Who are a subject, and wait for the sentence as a predicate, and the adverb is deleted, and it is after them due to its appearance, and ten with the feminine, giving preference to nights over days, from you related to the deletion of an adverb, and the same is true for what you have presented, and the source is that you say in the accusative position that it is instead of a secret.

Meaning:

(**And those of you who die and leave behind wives shall wait for themselves for four months and ten days**.). All jurists agreed that the waiting period for a woman whose husband died, while she was not pregnant, is four months and ten days, whether she was old or young, married or not, whether the husband had consummated the marriage with her or not, and they evidenced that with this verse.

TAFSIR MUSHAF FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

But if she is pregnant, the four Sunni schools of thought say: Her waiting period ends when she gives birth, even if a moment after the husband's death, so that it is permissible for her to get married, even before burial, according to the Almighty's words: (**And pregnant women**, **their term is to give birth to their burden**.).

The Imami jurists said: Her waiting period is the furthest of the two terms from the delivery of the pregnancy, which is four months and ten days. If the four and ten days have passed before the birth, the waiting period is for the delivery, and if she gave birth before the four and ten days have passed, the four and ten days have passed. They used as evidence for this the necessity of combining the verse. (**They wait for themselves for four months and ten days**.). And a verse (**Their time is to give birth**). The first verse makes the waiting period four and ten, and it includes pregnant and non-pregnant women, and the second verse makes the waiting period for a pregnant woman give birth, which includes a divorced woman and a woman whose husband has died. Thus, a contradiction occurs between the apparent meanings of the two verses in the case of a pregnant woman who gives birth four months and ten days ago. According to the second verse, the waiting period ends, because she has given birth to the pregnancy, and according to the first verse, it does not end, because the four and ten days have not ended.

Also, inconsistency occurs if the four and ten days have passed, and she has not given birth. According to the first verse, the waiting period ends, because the period of four and ten has passed, and according to the second verse, it has not ended, because she has not given birth. The words of the Qur'an are one, and they must be compatible with each other. If we connect one of the two verses to the other, and combine them into one statement like this. (**And those of you who die and leave behind wives shall wait for themselves for four months and ten days**.)(**And**

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

pregnant women, **their term is to give birth to their burden**.) If we combine the two verses into one word, the meaning is that the waiting period for death is four months and ten days for a non-pregnant woman, and for a pregnant woman who is pregnant.

She gives birth before the ten-four mark, and the waiting period for a pregnant woman who gives birth after the ten-four mark is the period of pregnancy.

And if someone says: How did the Imami make the waiting period for a pregnant woman whose husband has died longer than the two terms of giving birth, four and ten, even though the verse: (**And pregnant women**, **their term is to give birth to their burden**.) Explicitly stating that the pregnant woman's waiting period ends with the delivery of the pregnancy. If someone said this, the Imamis replied, "How do the four Sunni schools of thought say: The waiting period for a pregnant woman whose husband has died is two years if the pregnancy continues for this period - according to their school of thought - even though the verse (**And those of you who die and leave behind wives shall wait for themselves for four months and ten days**.) It is clear that the number is four and ten, and if one of them says: In accordance with the first predicates, someone from the Imami says: In accordance with a verse and those who die... then there is no room to act on the two verses except to say the farthest of the two terms.

(**Then when they have reached their time**, **there is no blame on you for what they do to themselves in a reasonable manner**, **and God is Aware of what you do**.) That is, if the waiting period for death has passed, there is no sin on you, O Muslims, for the woman to do what was forbidden to her during the waiting period,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

such as adornment and exposure to sexual intercourse in the manner known by law and custom. Rather, God addressed the righteous Muslims because, as a matter of forbidding evil, they must prevent the woman if she exceeds the legal limits.

The jurists unanimously agreed that the woman who is observing the waiting period after death must avoid everything that makes her look good, makes her look at her attractive, and calls for her to desire her. This is determined by the people of custom.

(**There is no blame on you for what you proposed to women**.). God Almighty forbade marriage during the waiting period, i.e. the waiting period. Rather, He explicitly forbade a man from proposing to a woman explicitly on the days of her waiting period, even if it was the waiting period of death, or the waiting period of an irrevocable divorce... And He, Glory be to Him, permitted hinting at the engagement, without declaring it in anything other than the waiting period of a revocable divorce, because the revocable divorced woman is still subject to the divorce.

(**Or did you conceal it within yourselves?**). Everything that comes to mind and that the heart resolves to do has no blame in the eyes of God, Glory be to Him, because it is not destined. Rather, what is destined are the effects and consequences. If a man resolves to marry a woman in waiting period, he is not sinning, but if he declares his intention openly.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

If he proposes to her or expresses anything to her explicitly, then he is sinning, because determination is not possible, and making it clear is possible. It was stated in the hadith: If you feel envious, do not want to do so. It forbade transgression, which is an effect of envy, and did not forbid envy itself, because it is not permitted.

(**God knew that you would remember them**) within yourselves, and therefore he permitted you to wave, even if he forbade you to wave and declare, it would be difficult for you to do so. (**But do not date them secretly**). Even hinting at marriage during the revocable waiting period or otherwise is not permissible in seclusion, because seclusion between a man and a woman leads to what is not pleasing to God, and in the hadith, a man and a woman are not secluded except that Satan is a third party to them... especially if it is desirable for the one who is secluded with her... Oh God, unless the man is certain that seclusion will not lead him to what is forbidden in word or deed, and then it is permissible for him to say to her in secret what is not disapproved of by polite people in Publicity, and God Almighty referred to this exception by saying: (**Unless you say something polite**).

(**And do not resolve the marriage contract**) A firm and definitive determination, or do not conclude the marriage contract (**Until the book reaches its term**) At the end of the waiting period.

Marriage during the waiting period:

After all Muslims agreed that the contract and explicit engagement during the waiting period are forbidden, and that the contract is absolutely invalid and has no effect at all, after this agreement, they disagreed among themselves: Is a woman permanently inviolable to the one who had entered into a marriage contract with her during the waiting period, or is it permissible for him to resume the contract with her and marry her after the waiting period has passed? Hanafi and Shafi'i opinion: There is no objection to him marrying her again. (The beginning of Al-Mujtahid). The Imami said: If he contracts her with knowledge of the waiting period and the inviolability, she will be forbidden to him for life, whether he consummates it or not, and if he contracts her unaware of the waiting period and the inviolability, then

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

she will not be forbidden for life unless he consummates it, and he has the right to resume the contract after the waiting period if he does not consummate it.

This is the ruling on the marriage contract during the waiting period, but merely getting engaged has no effect except in terms of sin only. One of the funny things I read in this regard is what was mentioned in the Ahkam al-Qur'an by Abu Bakr.

Al-Andalusi Al-Maliki, who said: If he proposes to her during the waiting period, then contracts the marriage contract with her after the waiting period, then he must divorce her once out of piety, then resume his engagement to her and the contract with her.

Divorce before consummation, verses 236–237:

(**There is no blame on you if you divorce the women unless you have touched them or provided for them a duty, and provide them with provision according to the sufficient amount**. (236) **And if you divorce them before you have touched them, and you have appointed for them an obligation, then half of what you have appointed unless** (237) **They pardon, or He pardons the one in whose hand is the marriage contract, and that you pardon is closer to piety. And do not forget the kindness between you. Indeed, Allah is All-Seeing of what you do**. (237))

the language :

Wing refers to sin and responsibility, which is what is meant in the verse, and the obligatory duty here is the dowry. What is meant by pleasure is the gift, the generous

TAFSIR MUSHAF FATIMA ALEHA SHAAN VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

one is the one who is abundant due to his wealth, and the one who is thrifty is the one who is in distress due to his poverty.

Parsing:

Unless you touch them, what is a circumstantial infinitive, and the estimation is the duration of the polis, and enjoyment is in the accusative case on the infinitive, i.e. they enjoy enjoyment, and or here means but that. Indeed, it is an adjective for enjoyment, that is, obligatory enjoyment, and half of what you imposed is half a subject whose predicate is deleted, that is, they have half, and if they pardon, it is in the nominative case with the beginning, and its predicate is closer, and the appreciation of pardon is closer to piety.

Meaning:

(**There is no blame on you if you divorce women unless you have touched them or provided for them a duty**.). There is no blame on you, that is, you are not obligated, and its meaning here is only like your saying: for your time or you fulfill my rights, that is, unless you fulfill my right, and the gist of the meaning is that whoever makes a marriage contract with a woman, and does not specify a dowry for her in the text of the contract, and then divorces her before consummation, then she does not have a dowry, but rather she is entitled to mut'ah, which is a gift that the divorced man gives to his divorced woman, and it takes into account whether the marriage is easy or difficult, so the rich person gives her a necklace for a thousand – for example The average bracelet costs 500, and the poor garment costs 20, or a little less, or more. The Almighty referred to this by saying: (**And provide them with what is good according to the generous person**, **and according to the**

TAFSIR MISHKAT FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

generous person according to what he deserves, **with what is kind and right**, **as is the right of the doers of good**.) Those who do good to themselves by obeying God Almighty.

(**And if you divorce them before you have touched them**, **and you have appointed for them an obligation**, **then half of what you have appointed**.). However, if he concluded a contract with her and mentioned a dowry for her in the text of the contract, and then divorced her before having sexual intercourse, she is entitled to half the dowry specified by agreement. (**Unless they pardon**). That is, it is not permissible to withhold half of the dowry, or any of it, unless she willingly allows it (**Or forgive the one in whose hand is the marriage contract?**). The one in whose hand is the marriage contract is the husband, and what is meant is that the divorced woman before consummation is not entitled to more than half of the specified dowry unless the husband is kind enough to give her all of it, or if it exceeds half, then the matter is up to him. (**And to be chaste is closer to piety**). This is a speech to both men and women, urging them to be lenient and tolerant.

The middle prayer, **verses 238–239**:

(**Maintain the prayers and the middle prayer**, **and stand up to God in obedience** (238) **And if you fear on foot or mounted**, **then when you are secure**, **remember God as He has taught you**, **unless That you may know** (**239**))

the language :

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The word "intermediate" is used to refer to average in the feminine form of the middle between two things or things, and to "virtuous" is given to the feminine form of better than virtue. What is meant by Qunoot here is to commune with God Almighty and turn to Him by remembrance and supplication to Him. What is meant by "rijal" here is the plural of "man", which is a walker, and "rukban" is the plural of a rider.

Parsing:

Qanatin is an adverb from the waw in "Stand up," and "rijal" is an adverb, meaning they prayed on foot, and "as he taught you" is a noun related to "remember," meaning "remember God as He taught you," and unless you are what is connected in the accusative case of a second object, for your knowledge.

Meaning:

(**Preserve the prayers**). They are the five daily prayers, and preserving them is by performing them on time and in their proper manner. (**And the middle prayer**). God Almighty mentioned it specifically after generality in order to draw attention to its importance, such as the importance of Gabriel and Mikael among the angels, as He singled them out for mention after having grouped them with the rest of the angels in the Almighty's saying: (**Whoever is an enemy of God**, **His angels**, **His messengers**, **Gabriel**, **and Mikael**) Al-Baqarah 98.

They differed regarding the definition of the middle prayer: what is it? There were many opinions about it, to eighteen, as was reported from Nail Al-Awtar.. The most famous one is that it is the afternoon prayer, and there is a narration about that.. It was said: It was called the middle one because it is between the two night prayers, which are the Maghrib and Isha' prayers, and the two daytime prayers, which are the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

morning and noon prayers. As for the reason for singling it out for mention, it is because it falls at a time when people are mostly busy.

The author of Tafsir Al-Manar quoted his teacher, Sheikh Muhammad Abduh, that he said: If it were not for the consensus to interpret the middle as one of the five, not the entire fifth, it would have been interpreted as all prayers without exception, and that what is meant by the middle is the best, feminine, the best of the best.

Virtue, not average, is feminine, the middle between two things, and God Almighty encouraged and paid attention to the best prayer, which is the one in which the heart is present, and in which the soul turns purely to God and His remembrance and contemplates His words, not the prayer of the hypocritical or heedless.

This is the best interpretation of this verse that I have read, and is supported by the Almighty's saying: (**Indeed**, **the believers have succeeded**, **those who are humble in their prayers**.).

(**And stand obedient to God**). That is, calling on God in your prayers with humility, feeling His majesty and greatness, distracted from what distracts the heart from turning to Him, Glory be to Him.

(**If you fear, then on foot or mounted**). Prayer is not invalidated under any circumstances. If it is not possible to perform some of its actions, the person responsible does what is possible. If all actions are not possible, he prays by speaking and gesturing. If they are not possible, he conjures the image of prayer in his heart.. And Almighty God indicated by saying: (**If you fear**) Until the time for prayer may come upon the obligated person while he is on the battlefield, or while he is fleeing

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

from an enemy whom he cannot resist, and other such circumstances that prevent him from performing the prayer in its face. If something of this occurs, the obligated person may pray however he can, walking or riding towards the Qiblah or elsewhere.

The author of Majma' al-Bayan said: The prayer for fear of the enemy is two rak'ahs during travel and at home, except for Maghrib, which is three rak'ahs. It is narrated that Ali (peace be upon him) prayed five prayers on the night of the kitten by gesturing, and it was said with the takbir, and that the Prophet (peace be upon him) prayed on the day of the Ahzab by gesturing.

(**So when you believe**, **remember God as He taught you what you did not know**.). That is, if the fear disappears, pray the prayer of the chosen one who is safe, according to the method he taught you before.

Leaving prayer leads to disbelief:

We talked about prayer in the interpretation of the previous verses, and now we relate this paragraph to what came before, and perhaps we relate to this what the occasion calls for in the following:

Experience has proven that abandoning prayer often leads, in terms of action, to the manifestations of disbelief, its consequences, and its effects, such that the disbeliever does not care about committing forbidden and evil things. Likewise, the one who abandons prayer commits forbidden and evil things without caring, and wherever you find disbelief, you find obscenity.

TAFSIR MUSHAF FATIMA AL-ZEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And immorality and debauchery... These are the very effects of abandoning prayer, and there is no clearer evidence of this fact than the spread of corruption in this era in which we live... What are these bars, brothels, and gambling houses in our country, we Muslims, and what is this frivolity and showmanship in our girls, and this corruption and dissolution in the morals of our children, but a result of abandoning prayer, as evidenced by the fact that these evils had no effect or effect when prayer was known and familiar to sons and daughters... And with this we find Interpretation of the noble hadith: "The covenant between us and you is prayer, so whoever abandons it has disbelieved."

Neither his saying: I am a Muslim, nor the words: There is no god but God, and I bear witness that Muhammad is the Messenger of God, will not help him, as long as his deeds are the deeds of an atheist infidel.

The atheist is not ashamed and does not feel the pang of conscience for abandoning prayer, and he announces this publicly, because he does not believe in it or those who made it obligatory. Likewise, most of the youth of this age openly abandon prayer without care, but rather mock it and the worshipers... Therefore, there is no difference between them and atheists.

By the way, we quote this profound sermon from the book Islam, Thoughts and Swans, by the Frenchman, Count Henri de Castries. He said: "I made a trip on horseback in the middle of the desert in the state of Hauran, and I had thirty knights with me, all racing to serve me. While we were walking, a voice called out that it was time for the afternoon. Soon the knights dismounted and lined up in a group to pray, and I could hear them repeating in a loud voice: God is great, God is great. This divine name was taking a greater toll on me than the study of theology had taken on my mind, and I was feeling embarrassed for no reason other than shame and

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the feeling that those knights who had venerated me a moment ago now felt, while they were praying, that they were higher in status and more honorable than me, and if I had obeyed myself, I would have shouted to them: I also believe in God, and I know how to pray... How beautiful is the sight of those people in their prayer, with their horses beside them. Their halters are on the ground, and they are calm, as if they were submitting to prayer. These are the horses that the Messenger of God (may God bless him and grant him peace) loved so much that he would wipe their nostrils with the edge of his garment. I stood aside, looking at the worshipers, and I saw myself.

Alone, the signs of lack of faith loom over me, as if I were one of the dogs in front of those who repeat humble prayers to their Lord, coming from hearts filled with sincerity and faith."

And those of you who die, **verse 240–242**:

(**And those of you who die and leave behind wives**, **there will be a bequest for their wives' provisions for a year without giving them away**. **But if they go out**, **there is no blame on you for what they did therein**. (240) **And for divorced women there is provision for what is fair**, **a duty upon the righteous**. (241) **Thus does God make clear to you His signs that you may Do you understand** (242))

Parsing:

A will is in the accusative case on the infinitive, and the appreciation is they make a will, and the sentence is a predicate of those, and it is permissible to nominate a will

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

in the accusative case, and the predicate is omitted, that is, they have a will, and enjoyment is in the accusative case on the infinitive, that is, they provided them with enjoyment, or God made that for them enjoyment, and it is not taken out in the accusative case of their husbands, and truly is an absolute object, i.e. really is right.

Meaning:

It was the custom among the Arabs before Islam that if a man died, his wife would not receive anything from his inheritance except maintenance for a full year, on the condition that she should observe the waiting period in the house of the deceased. If she left before the first year, her maintenance would be forfeited. This verse is an explicit acknowledgment and approval of what the Arabs were in regarding the ruling on someone whose husband died, and this approval occurred at the beginning of Islam.

The commentators and jurists unanimously agreed to abrogate this verse with two verses: the first, which specifies the period of death as four months and ten days, which is the Almighty's saying: (**And those**

Some of you die and leave behind wives who will wait by themselves for four months and ten days.) Al-Baqarah 233. The second, which gives the wife a share of her husband's estate, is the Almighty's saying: (**And for them is a quarter of what you leave if you do not have a child**, **and if you have a child then for them is an eighth of what you leave**.) Women 12. Accordingly, the woman spends on herself from her share.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Knowing that this verse has definitely been abrogated, we proceed to interpret it as the commentators did: (**And those of you who die**). That is, they are on the verge of death, by calling something by the name of what it refers to. (**And they leave wives as a testament to their wives**.). Before abrogation, it was necessary for those who showed signs of death to make a will to their spouses that they should enjoy maintenance and housing for a full year after them. (Not taken out). That is, they are only obligated to provide for them for a year if they want to stay in the house of the dead, but if they leave on their own, then the maintenance is dropped, and God Almighty indicated this by saying: (**If they leave**, **there is no blame on you**). You are not responsible for their maintenance, as long as you do not leave them before the year.. In a word, maintenance is obligatory for them by their voluntary residence until the year, so if they leave before that year, the obligation is waived.

(**In what they did to themselves of kindness**). If a woman leaves the house of the deceased, she has the right to leave mourning, beautify herself, and be exposed to suitors within the legal limits. What is understood from this is that the woman whose husband died had a choice between staying in his house for a year, and being entitled to support for that, or leaving it, and having nothing for her, and no one having any right over her.

(**Divorced women have the right to enjoy what is right upon the righteous**.). What is meant by property is a gift that a divorced man gives to his divorced woman, taking into account his situation, whether he is in difficulty or ease, as previously mentioned in verse 236. The term "divorced women" is general and includes every divorced woman, and it is divided into four categories:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - A divorced woman with consummated marriage, and a specific dowry was imposed on her in the text of the contract, and this woman gets the full dowry imposed. God Almighty said: (**It is not lawful for you to take anything of what you have given them**.) - Al-Baqarah 29.

2 - A divorced woman who has not been consummated, and a certain dowry has been imposed on her, and she is entitled to half of the imposed dowry. God Almighty said: (**And if you divorce them before you have touched them**, **and you have appointed for them an obligation**, **then half of what you have appointed**.) Al-Baqarah 237.

3 - A divorced woman with consummated marriage, and no dowry was imposed on her, and she is entitled to a similar dowry according to the consensus of all Muslims.

4 - She is divorced, not consummated, and nothing was stipulated for her in the text of the contract. This woman has no dowry, but she is entitled to temporary marriage. The Almighty said: (**There is no blame on you if you divorce women unless you have touched them or provided for them a duty**, **and provide them with provision according to the sufficient amount**, **and the one who is afflicted must provide him with an amount of provision**. **With kindness**) Al-Baqarah 236.

We conclude from the total evidence that mut'a is obligatory for the divorced woman who is not consummated with her, and only a dowry is imposed on her. As for other women, mut'ah is not obligatory for her. Rather, the matter is left to the divorced woman, whether he wishes to grant it or withhold it, and it was said: it is desirable for him to grant it. (**Thus does God make clear to you His signs that**

TAFSIR MUSHAF FATIMA AL-EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

you may understand). That is, you do, because whoever does not learn and act upon God's verses and rulings is in the position of one who has no mind.

Warning of death, **verses 243–244**:

(**Have you not seen those who left their homes in thousands? He feared death**, **and God said to them**, "**Die**," **and then He brought them back to life**. **Indeed**, **God is full of bounty over the people**, **but Most people are not grateful** (243) **And fight in the way of God and know that God is All–Hearing**, **All–Knowing** (244))

the language :

Thousands on the form of verbs are examples of exaggeration, and therefore it was said: It indicates a meaning in addition to the meaning of thousands, and that it is applied to what is more than ten, and what is less than it is said to be thousands, not thousands.

Parsing:

They are thousands in the present sentence, and warning of death is the object for its sake.

Meaning:

The commentators have talked at length about this verse, and most of them said: It refers to a historical story, and they filled the pages in depicting this story. Some of them said what can be summed up: that a people from the Children of Israel were commanded to wage jihad against their enemy, so they feared death by fighting, so

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

they left their homes to escape death, so God killed them to make them know that nothing would save them from death, then He revived them so that they could consider and fulfill the remainder of their lives.. and who The funniest thing I read in her interpretation is that one of the commentators said: Death is of two types: death of punishment, which is the death after which the dead lives in this world, and death of a term, which is the death after which there is no life except in the afterlife.

Others said: They fled from the plague, not from jihad against their enemy.

Muhyiddin Ibn Arabi interpreted the verse in a Sufi way in his own way, saying: God killed them with ignorance, and brought them to life with knowledge and reason.

Sheikh Muhammad Abduh interpreted the verse - as in the interpretation of Al-Manar - as a representation of consideration and admonition, and not a reference to a true story, and that the aim of this reference is to clarify the law of God among the nations, and that the nation that strives and is desperate to defend its right will live a good life, and that the nation that is cowardly and surrenders to injustice will live a life of humiliation and humiliation, as God Almighty says: (**They died**). That is, live with enslavement and persecution, out of your cowardice, because such a living is death, not life, and his saying: (**Then he revived them**). That is, they lived a life of freedom and dignity for their jihad and defense of their rights.

This is a very brief summary of the opinion of Sheikh Muhammad Abdo, which he explained in long words, and it - as you can see - is inspired by his enlightened awareness and his reformist message, not inspired by the meaning of the word. This opinion of his is correct in itself, and undoubtedly humane, but it is far-fetched

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Regarding the meaning of the word, it may be thought that it is closer than what most commentators say on this side because their statement relies on Israeli narratives and myths that have no support and do not come to life for a reason, and his statement aims to encourage resistance to injustice and sacrifice for the sake of freedom and dignity, like a reformist mentor.

And whatever it was, the verse has various meanings. Hence, there are many sayings about it, and nothing in its wording indicates the validity of a particular statement. Yes, the statement of Sheikh Abduh is the most likely of all sayings, due to the consideration on the one hand, as we have indicated, and the context helps it on the other hand. As for the consideration, it is clear, and as for the context, His Almighty said after this verse without a break: (**And fight in the cause of God**, **and know that God is All–Hearing**, **All–Knowing**.).

Who is the one who lends to God? Verse 245:

(**Who is the one who lends to God a good loan**, **and He multiplies it to him many times over? And God withholds and extends**, **and to Him you will be returned**. (**245**))

Parsing:

From an interrogative noun, what is meant here is a request, and its place is in the nominative with the beginning, and with a predicate, and the one that is replaced, and a loan is an absolute object, and it is permissible to be an absolute object in the sense of the loaned money, and it is doubled in the accusative case with implied, and it is permissible to be in the nominative case as a conjunction to lend, and doubles is an adverb from the ha in double it, and it is permissible for it to be an absolute object in the sense of doubling.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

After God Almighty commanded in the previous verse to fight in defense of the truth, he urged this

The verse is about spending money to equip the mujahideen, because just as fighting needs men, it also needs money, and whoever reads about the budget of today's wars of the major powers must be amazed by the numbers. In some Western countries, it has reached more than four hundred thousand million, but this huge budget was allocated for aggression and the control of oppression, imposing the will on the peoples, and controlling their fate and capabilities. As for the jihad that God urged in his book, it is the jihad in order to achieve what is right. And protect yourself from the aggression of the aggressors.

(**Who is the one who gives God a good loan?**). In reality, this is a command to spend and give, and it was presented in the form of an interrogative about lending, to stimulate the comfort of the believers, and to fill the hearts with compassion, so as to make it easy for them to give, seeking the pleasure of God.. And His Almighty said: (**A good loan**) An indication that the money given must be from the lawful and not from the forbidden, and that it must be given willingly and with the intention of getting closer to Him, Glory be to Him, and that it coincides with its location.

When all these conditions are met (**He multiplies it many times over**). Imam Jaafar Al-Sadiq (peace be upon him) said: When verse 84 of Surat Al-Qasas was revealed: (**Whoever does a good deed will have something better than it**) The Messenger of God said: My Lord, increase me. So God revealed: Whoever brings a good deed will receive ten times it. So the Messenger of God said: My Lord, increase

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

me. So God Almighty revealed: He will multiply it for him many times over. And many things in the sight of God cannot be counted.

(**And God controls and extends**). That is, it narrows and expands, and what is meant is that God Almighty did not urge His servants to make sacrifices out of a need for them.. No, He is the rich, and they are the poor, but the purpose is to guide them and guide them to doing good. (**And to Him you will be returned**). The doer of good will be rewarded for his good deeds, and the wrongdoer will be rewarded for his evil.

The story of Taloot, verses 246–252:

(**Have you not seen the leaders of the Children of Israel after Moses when they said to a prophet**

They said to them, "Send us a king so that we may fight in the path of God." He said, "Would it be that if fighting was prescribed for you, you would not fight?" They said, "Why should we not fight in the path of God?" We were expelled from our homes and our children. Then when fighting was prescribed for them, they turned away, except a few of them. And God is All–Knowing of the wrongdoers. (246) And their Prophet said to them: Indeed, God has sent to you Talut as a king. They said: How can he have kingship over us when we are more deserving of kingship than him, and he was not given much wealth? He said: God chose him. upon you, and He has increased His abundance in knowledge and body. And God gives His kingdom to whom He wills. And God is All–Encompassing, All–Knowing. (247) And their Prophet said to them, "Indeed, it is a sign of His kingdom."

TAFSIR NUSHAF FI TIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

lest the ark come to you, in which is a peace from your Lord and a remnant of what the family of Moses and the family of Aaron left behind, carried by the angels. Indeed, in that is a sign for you. You are believers. (248) **When Talut separated with the soldiers, he said, "Indeed, God will test you with a river, so whoever drinks from it is not of me, and whoever does not eat it is of me." Except for one who scooped a scoop with his hand and they drank from it, except a few of them. Then when he and those who believed with him passed it, they said, "We have no power with Goliath today." And his soldiers. Those who think they will meet God said, "How many small factions have defeated a large faction, by God's leave. And God is with those who are patient."** (249) **And when they emerged. For Goliath and his soldiers**

They said, "Our Lord, bestow upon us patience, and make our feet firm, and grant us victory over the disbelieving people." (250) **So they defeated them, God willing, and David killed Goliath, and God gave him permission. Sovereignty and wisdom, and He taught Him what He willed. Had God not repulsed people one by another, the earth would have been corrupted. But God is Possessor of bounty over the worlds.** (251) **That We recite to you the verses of God in truth, and indeed you are of the messengers** (252))

In the interpretation of verse 2, we presented that the Qur'an is a book of guidance and religion, morals and law, not a book of stories, history, philosophy and natural sciences, and that if God Almighty refers to a historical event, He refers to it only as a lesson and an admonition, and He suffices with it as a place of witness and a place of benefit, and does not present it in detail from all its aspects. The warning to this came in many verses, including: (**Indeed, in their stories there is a lesson for those of**

TAFSIR MUSHAF FATIMA ALEIHA SALAAM VOL1 BY AYATOLLAH DR SYED AMMAR NAQVI

understanding.) -Youssef 111. Among them: (**Certain traditions passed away before you**, **so travel in the land and see what was the end of the deniers**.) - Al Imran 137. And other verses.. Sheikh Muhammad Abduh said:

"The attempt to make the stories of the Qur'an like history books by inserting what they narrate into them as an explanation of them is a violation of the Sunnah of the Qur'an, diverts hearts from its admonition, and is a waste of its purpose and wisdom. It is necessary for us to understand what is in it, and use our thoughts to extract lessons from it, and remove from our souls what it condemns and ugliness, and force them to adopt what it praises and approves of."

God Almighty referred to the story of Taloot in verses 246-252, and we mention it as indicated by the words of these verses, then we point to the place of the lesson and the sermon.

After his death, Moses (peace be upon him) had successors among the prophets who would establish the command of God in the Children of Israel, one after the other. Among these caliphs was a prophet mentioned in the Qur'an, but not named, but he was during the era of David (peace be upon him), as can be learned from the verses. Many commentators said: It is Samuel, and one day a group of the Children of Israel came to him and said to him: Appoint over us a prince whose opinion on the management of the war, and we will fight with him in the path of God. Their Prophet said to them - and he had investigated their conditions - that I expect you to fail if fighting is prescribed for you and you are called to jihad.

They said: How can we fail, when the enemy has expelled us from our homes and has come between us and our children?! So God asked their Prophet for advice

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

regarding who would be fit to lead, so God Almighty revealed: I have chosen Taloot as king over them. It was said that he was named Taloot because of his height. When the Prophet told them that God had chosen Taloot, they said: How can he be king over us, when he is not of great lineage and is empty of money?!

The Prophet said: Leadership of the army does not require lineage or upbringing. Rather, it requires courage and knowledge of managing matters. God Almighty has granted Taloot academic and moral competence, physical ability, and all other qualifications for leadership and leadership. They said: We want a miracle that indicates this position of his. He said: The sign of that is that the coffin will return to you, and the angels will bring it to you by the command of God Almighty. It was said: This coffin was It contains the rest of Moses' tablets and staff, his clothes, and some of the Torah, which the Palestinians had stolen from them in some war battles. It was said: Rather, God raised him to heaven after Moses' death. And when the ark came with a miracle from God Almighty, the sign was correct for them, and they acknowledged that Talot had authority and leadership.

Taloot led them to wage jihad against their enemy, and told them that they would pass by a river that would test the sincerity of those who were sincere among them. Whoever was patient and seeking reward would not drink from it except as much as he took with his hand. Whoever complied was the sincere one who could be trusted. As for the one who drank until he quenched his thirst, there was no one to rely on in war and jihad. When they passed by the river, they disobeyed as usual, and drank, except for a small group, who remained steadfast in honesty and faith.

When the two groups met: the Children of Israel, led by Taloot, and the Palestinians, led by Goliath, most of the Israelis were afraid, and they said to Taloot:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

We have no power against Goliath and his soldiers. The few believers among them who did not drink from the river said: How many small groups defeated a large group, God willing, and they prayed to God Almighty to grant them patience, steadfastness, and victory over the enemy. So their Lord responded to them after learning from them their determination and sincerity in intention, and David killed Goliath, and the enemy was defeated in a terrible defeat. By killing Goliath, David gained such fame and reputation as he inherited from the kingdom of the children of Israel. After that, God gave him prophecy, revealed to him the Psalms, taught him the making of armor, the sciences of religion, and the details of speech, as God Almighty said: (**And God gave him dominion and wisdom**).

This is a summary of what the noble verses indicate, as for David's marriage to the daughter of Taloot, and the attempted treachery against his daughter's husband, and David's slingshot and stones, and his story with the lion and the bear. As for these and other things that came in the books of interpretations, there is no support for them except the Israelites.

As for the lesson of referring to this story and contemplating it, it is that the one who is required to lead is the one who has the scientific and moral competence, not the person of rank, lineage, prestige and money, and that victory and victory are achieved through patience and faith, not through a large number, and that the path to knowing what is good and what is bad is through experience and trial.

After summarizing the story and its lesson, we begin to interpret the sentences and words:

Meaning:

TAFSIR MUSHAFFATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Have you not seen the leaders of the Children of Israel after Moses?**). Haven't you seen a speech that in its appearance is directed to the Prophet, and in the meaning to all the listeners? And this formula is used by him to address those who know the story and those who do not know it, so you say to him: Have you not seen anything he did to so-and-so, and you want to know him by what he did? The public is a plural noun, and it does not have a single word, such as the people, the army, and the group. (**When they said to a prophet of theirs**, "**Send us a king so that we may fight in the way of God**."). It was said: The prophet to whom they said this was Samuel.

(**He said**, "**If you were decreed to fight**, **would you not fight?**"). Is it here for the report? Did you mean "al-Fath"? It means "approach" and what is meant by it is "to expect." That is, is the matter as I expect of you to be indifferent and abandon the fight if it is forced upon you?! (**They said**: **Why should we not fight in the way of God when we have been expelled from our homes and our children?**). They denied that they had any reason to abandon jihad, and explained the reason that called them to fight, which was their expulsion from their homes and their distance from their children.

(**When fighting was prescribed for them**, **they turned away**, **except for a few of them**). Most people are like this description, they decide and resolve to take action and work, until when the situation became serious they hid in their holes, and the most eloquent of what was said about this is a word from the master of the martyrs, Al-Hussein bin Ali (peace be upon him): People are slaves of the world, and religion is a curse on their tongues that they protect as long as they live their lives, and if they are subjected to affliction, the debtors will be few.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And their Prophet said to them**, "**Indeed**, **God has sent Taloot as a king for you**." **They said**, "**How can he have kingship over us**, **when we are more deserving of kingship than him**, **and he has not been given the capacity of the money**). This logic is not specific to the Children of Israel, as people used to, and most of them still claim, that high positions should be for people of money and prestige: (**And when they see you**, **they will take you only in jest**. **Is this the one whom God has sent as a messenger?**) - Al-Furqan 41.

(**He said that God chose him over you and increased him in abundance in knowledge and body**.). That is, leadership is not based on money and lineage, but rather through knowledge and sincerity, and what is meant by a simple body is safety from diseases, because illness prevents one from carrying out the duties of leadership. It was said that Taloot was taller than the usual man by the length of a cubit.

The will of God and the power of injustice:

(**And God gives His kingdom to whomever He wishes**). God, Glory be to Him, is the Owner of dominion. He grants dominion to whomever He wishes, and takes away dominion from whomever He wishes, honors whomever He wishes, and humiliates whomever He wishes. In His hand is good, and He is capable of all things. There is no doubt about that, but His wisdom is just.

He does not wrong anyone, and he is wise and does not act in vain. How can he say: (**Everything has a measure with Him**) Thunder 8. That is, with order and reason, not by chance and chaos, even forbidden money, and authority based on injustice and tyranny have their social causes, such as an unjust system, a corrupt society, murderous ignorance, and so on.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

She asks: Is the power of injustice and usurped wealth based on the will of God?

The answer: No, because God Almighty has forbidden injustice and usurpation?! Yes, God Almighty does not interfere with His formative will in social matters in the manner of (Be and be). God, Glory be to Him, does not deter the oppressor from his injustice with a force majeure, but rather He forbids him with the will of legislation and guidance, and warns him against injustice, and threatens him against it, so if he disobeys, He will punish him on the day of the greatest punishment... And if He wanted to prevent it, He would have done, but He leaves things to happen according to their reasons and laws... And perhaps this is the justification for attributing ownership to Him in general, and according to this there is a meaning that He gives dominion to whom He wills, that He, Glory be to Him If he wanted to prevent the king by force majeure from those who do not deserve it, he would have done so, and the king would not have reached the oppressor despite the presence of his normal reasons.

Whatever it was, a person's wealth and power come as a result of the society in which he lives, but attributing them to God's will directly, and without the mediation of any external cause, is a complete mistake.

(**And their prophet said to them**, "**The sign of his rule is that the ark will come to you**."). The ark is the box in which Moses placed the Torah, and God had raised it to heaven after Moses' death out of displeasure with the children of Israel – as it was said – (**Therein is tranquility from your Lord**). That is, your souls will find peace in it, and your hearts will be reassured by it, as the ark had great religious importance for the children of Israel.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

(**And a remainder of what the family of Moses and the family of Aaron left behind**.). God did not explain what the rest is. The family of Moses and Aaron are the prophets who inherited the ark. (**The angels carry him**). That is, by an extraordinary miracle.

(**When Talut arrived with the soldiers**, **he said**, "**God will test you with a river**, **so whoever drinks from it is not of me**."

And whoever does not feed it, **then it is from me**, **except he who scoops a scoop with his hand**.). It was narrated that Taloot said to the Children of Israel: Neither an old nor a sick person will go out with me to jihad, nor anyone who has built a building that has not been finished, nor a business owner who is engaged in it, nor a man who has married a woman who has not built with it. So a group of those described gathered, and the time was hot and extremely hot, and they took to a ditch with no water in it. When they complained about the lack of water, Taloot said to them: God will test your condition in obedience and disobedience with a river that you pass by, so whoever drinks from it is not. Of my fellow believers, he only eats a little, which is a room taken by hand. (**So they drank from it**, **except a few of them**.). It was said: The number of these believers was 313, equal to the number of the people of Badr.. And it was, and still is, and will continue to be, that good, sincere people are rarer than all that is rare.

(**When he and those who believed with him passed it**, **they said**, "**We have no strength today against Goliath and his soldiers**."). Taloot and those who obeyed him walked in what he instructed them to do after they crossed the river, until they met Goliath and his soldiers, and when they saw the large number of their enemy,

TAFSIR NUSHUF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

they divided into two groups: a group that said: We have no power to fight them, and a group that said: (**How many a small group has defeated a large group**, **God willing**, **and God is with those who are patient**.) Those who remained steadfast, struggled, and sacrificed for a better life, which is to live free in a free homeland, self-sufficient in a society where there is no hunger, and scholars in a land of knowledge and civilization. As for patience with humiliation and poverty, it is an abomination from the work of Satan.

(**And when they came out against Goliath and his soldiers**, **they said**, "**Our Lord**, **bestow upon us patience**, **and make our feet firm**, **and grant us victory over the disbelieving people**."). When the believers saw the few on their side and the many on the side of their enemy, they turned to Him, Glory be to Him, praying and pleading sincerely, and He responded to them. (**David killed Goliath**) And God gave victory to the believers over the unbelievers, and by His grace and mercy fulfilled the thoughts of those who said: (**How many a small group has defeated a large group**, **God willing**.).

(**And God gave him dominion and wisdom**, **and taught him what He willed**.). That is, God Almighty granted David the kingdom, because he assumed the position of Taloot after his death, and wisdom is a reference to the Psalms. The Almighty said: (**And We gave David Psalms**) Women 163. And he taught him how to make armor. God Almighty said: (**And We taught him to make clothing for you to protect you from your distress**.) - The Prophets 80.

(**If God had not pushed people back against one another**, **the earth would have been corrupted**, **but God is Possessor of bounty**.

TAFSIR MUSHAF FATIMA ALEHI SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

On the worlds). The noble verse indicates that any society in which a strong deterrent body is not established must be dominated by chaos and disintegration... and that reason and Sharia without an executive force do not achieve security and order. Imam Ali (peace be upon him) said: "Sultan is the power of God in his land..." But as long as the Sultan corrupts the land and its people... and in spite of that, people cannot fix an unsatisfactory chaos.

(**These are the signs of God which We recite to you in truth**, **and indeed you are of the messengers**.). God recited His verses to His noble Prophet, and the Prophet recited them to us, so that we may reflect on their truth, and take them as a basis for our purposes and all our actions, so that we may live a good and peaceful life. (**Say**, "**I only warn you by revelation**, **and the deaf do not hear supplication when they are warned**.") - The Prophets 45.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Part three

Surah Al-Baqarah

(**indemnity**)

Preferring the Messengers, **verse 253**:

(**These are the messengers**, **some of whom We favored over others**, **who spoke to God**, **and raised some of them in degrees**, **and We gave Jesus**, **son**

of Mary, **clear proofs**, **and supported him with a spirit Jerusalem**. **And if God had willed**, **those after them would not have fought each other after clear proofs had come to them**, **but they differed**. **Among them were those who believed and among them were those who disbelieved**, **even if God had willed**. **They did not fight**, **but God does what He wants** (**253**))

Parsing:

Degrees are in the accusative case by removing the subjunctive, and appreciation raises some of them to degrees.

Meaning:

(**These are the Messengers**, **some of whom We favored over others**.). God addressed His Prophet Muhammad (PBUH) at the end of the previous verse by saying: (**Indeed**, **you are among the messengers**) He followed it without a pause by saying: (**Those messengers**) Accordingly, what is meant by messengers should be all the messengers including Muhammad, not a specific group of them, as many commentators have said, and knowing that all prophets are equal in the origin of prophecy, and that God chose them to convey his message and guide His creation, for they differ in characteristics, and what is more correct is that some prophets were famous for some characteristics rather than others because God Almighty described him with them in his book... So Abraham was famous for being the friend of God, according to the Almighty's saying. : (**And God took Abraham as a friend**) Women 124. Moses was famous for being God's speaker, as God Almighty said: (**And God spoke to Moses specifically**) Women 164». Jesus became famous for the Spirit of God, for saying: (**The Messiah**, **Jesus**, **son of Mary**, **is only the**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Messenger of God, **and His word which He bestowed upon Mary**, **and a spirit from Him**.) Women 170. Muhammad became famous

By the Seal of the Prophets, as God Almighty says: (**The Messenger of God and the Seal of the Prophets**) Parties 40.

God Almighty mentioned some of the favorite prophets, or some characteristics of some of the prophets, by saying: (**Some of them spoke to God**). He is Musa bin Imran by agreement. (**Some of them raised their grades**).

The author of Tafsir Al-Manar said: The majority of commentators are of the opinion that what is meant by it is our Prophet. Al-Razi said: The nation has unanimously agreed that Muhammad is the best of the prophets, and he inferred this with nineteen pieces of evidence, including that Ali bin Abi Talib appeared from afar, and the Prophet (PBUH) said: This is the master of the Arabs, and Aisha said: Aren't you the master of the Arabs? He said: I am the master of the worlds, and he is the master of the Arabs.

The best evidence for the superiority of the Messenger over all the prophets and reformers is his law, in its spaciousness, tolerance, and humanity. (1).

(**And We gave Jesus**, **son of Mary**, **clear proofs and supported him with the Holy Spirit**). The evidence here is the evidence that reveals the truth, such as reviving the dead, healing the sick, creating birds from clay, and so on. What is meant by the Holy Spirit here is the good, holy spirit, and its explanation is given in verse 87.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**If God had willed**, **those after them would not have fought each other after clear proofs had come to them**.). That is, after the messengers brought clear evidence and clarified the facts with evidence and evidence, their peoples differed after them. (**And among them are those who believe**, **and among them are those who disbelieve**.).

You ask: The Almighty's saying: (**If God had willed**, **they would not have fought**) It indicates that man is on a path without a choice... and that the repetition of this sentence confirms the attribution of fighting to His will, Glory be to Him?

---

(1) They spoke a lot about the reason for the dissolution of Muslims and the weakness of Islam in their souls, and they wrote many books about that, and they mentioned more than one reason for that, and what we see is that the first and last reason is the neglect of Islamic law in study and practice. Colonialism has realized this fact, and has worked since setting foot in Muslim countries to remove Islamic law from schools and courts, replacing it with man-made and foreign laws, and in this way it has alienated Muslims from their religion, the Qur'an, and the Sunnah. Their Prophet...and perhaps we will discuss this more widely when the need arises.

The answer: God Almighty granted power to the servant, made clear to him good and evil, forbade him from this, and commanded him to do that. The Almighty said: (**And hold fast to the rope of God all together and do not become divided**.) If he follows the path of familiarity and love, it is valid to attribute this behavior to the servant, because it came from him by his will and choice, and preferred him to the path of discord and conflict. It is also valid to attribute it to God, because He has

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

empowered him to do it and commanded him to do it. However, if he took the path of hatred and rivalry, then this behavior is attributed to him alone, and not to God, because the servant did it with His approval and preferred it to the path of agreement, and it is not permissible at all. I attributed it to God, because He forbade it.

And if someone says: Why did God enable the servant to do evil and division, and He should have forced him and forced him to do good and harmony, and not enable him to do evil and disagreement at all? We said in his answer: If God did this, no grace would remain for man, and his actions would not be described as good or evil, nor good or bad, because this description is dependent on man's will and choice. Rather, if God Almighty had forced him to resort to action, there would not have remained any difference between man and an inanimate object, nor between him and a feather in the wind.. For this reason, and in order for man to retain his humanity, God did not want people to be hated in harmony. If he had wished, they would not have fought.

In short, the fighting that occurred between people did not occur in violation of God's formative will expressed in "Be and be." Rather, it occurred in violation of His legislative will, which is merely clarification and guidance, and His wisdom, may He be glorified and exalted, wanted to give man sufficient preparation to do good and evil together, so that he himself could choose for himself guidance and goodness, and by his choice he would become a human being separated from inanimate objects and animals.

Al-Infaaq, **Verse 254**:

((**254**))

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Parsing:

There is no sale in it. Some people read it with the fatḥah, with the word "la" being "la amāla" or "an." Most of the nominative words are a subject, and it is related to a deleted predicate, and the sentence is an adjective for the day.

Meaning:

God Almighty urged us to spend money in various ways, and His saying has previously been explained: (**Who is the one who gives God a good loan?**) Verse 245 and others, and also comes the equivalent of that, and in this verse: (**O you who have believed**, **spend from what We have provided you**) He urged spending, noting that the money in people's hands is from His gift, Glory be to Him, and that tomorrow the opportunity will slip away from them, and the wise believer must seize it before it is too late.

(**Before a day comes in which there will be no selling**, **no friendship**, **and no intercession**.). What is meant by the sale here is the ransom with money from the Fire, with the friendship of affection that calls for leniency and tolerance, and with intercession to mediate salvation from torment.. The intention is that the person will come tomorrow alone, defenseless from everything except good deeds. This verse conveys the same meaning as verse 48 of this Surah: (**And fear a Day when no soul will avail another in any way**, **nor will any intercession be accepted from it**, **nor will ransom be taken from it**, **nor will they be helped**.). We talked about intercession when interpreting this verse, the intercession paragraph.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And the unbelievers are the wrongdoers**) For themselves by abandoning the good deeds that will save them from torment, and whoever does their actions, his wealth will be their wealth.. The general indication is that injustice and disbelief are used in the same sense, so sometimes disbelief is used in relation to injustice, as in verse 13 of Surat Luqman: (**Polytheism is a great injustice**). And his saying here: And the disbelievers are the wrongdoers. Sometimes injustice is used in disbelief, as in verse 33 - Al-An'am: (**But the wrongdoers deny the verses of God**).

Verse Al-Kursi 255:

(**God, there is no god but He, the Ever-Living, the Ever-Subsisting. Neither year nor sleep can overtake Him. He has what is in Him.**

heavens and all that is on earth. Who is there with whom intercession except by His permission? He knows what is before them and what is behind them, and they do not comprehend any of His knowledge except by what (255))

the language :

Suspension is an exaggeration in standing, and sleepiness, that is, lethargy that precedes sleep, is an ailment that disturbs sleep if it burdens and exhausts one.

Parsing:

God is a subject, and there is no god that negates gender, and God is its noun, and its predicate is deleted, its predicate is present, and it is a substitute for God in the subject, because a noun is not replaced by the nominative, and the sentence is a predicate for the preceding subject.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL - BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**God**, **there is no god but He**, **the Ever–Living**, **the Ever–Subsisting**). The divine philosopher known as Mulla Sadra said: The word of Majesty "Allah" in itself indicates the unification of the essence and the attributes together. As for its indication of the unification of the essence, it is because this greatest name is not applied to anyone other than Him, the Most High, neither in reality nor metaphorically. The Almighty said: (**So worship Him and be patient to worship Him**. **Do you know its name?**) - Maryam 65. As for its indication of the unification of attributes, this is because this Islam denotes the essence that brings together all the attributes of perfection and majesty, unlike other names such as the Knower, the Powerful, and the Creator, the singles of which only indicate single meanings of knowledge, ability, or action.

You ask: The attributes of perfection and majesty are many and vary according to their concepts, so how can it be correct to say that they are one, despite this multiplicity and variation?!

The answer: If you say: This is a man of knowledge, it means that there are two things: an attribute and an attribute, a subject and a predicate, and each of them is different from the other in its reality, because manhood is not knowledge, and knowledge is not manhood. This is in relation to the creature, but in relation to the Creator, it is nothing but divine existence, and this existence is the same as knowledge, the same as power, and the same as wisdom.. There is no attribute and the described, nor an object and a predicate, but only one thing and nothing else...

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and this existence. The Holy One has no homogeneity or similarity to Him, because it is obligatory in and of itself, and no other thing is obligatory except through Him.

(**There is no god but Him**) It has been said that its meaning is that there is no one truly worshiped except Him, but the concept is that no one combines the attributes of divinity except Him, and whatever that may be, the two meanings are interconnected.

(**The Ever–Living**, **the Ever–Subsisting**). If life is attributed to someone other than God, Glory be to Him, then its meaning is growth, movement, sensation, and perception, and if it is attributed to Him, the Majestic, then it means knowledge and power.. And the living is an exaggeration of the one who is standing, and in the language he is not sitting or sleeping, and what is meant here is His resurrection, the Almighty, over everything that exists by His creation and management: (**He said**, "**Our Lord is the One who gave everything its creation and then guided it**.") - Taha 50.

(**And He created everything and determined it with a precise determination**.) - Al-Furqan 2. Mullah Sadr said: (His saying: The Living One indicates that He is All-Knowing and All-Powerful, and His saying: The Self-Subsisting One indicates that He is self-existent and a substitute for others. The two descriptions are identical in meaning, both in strength and action, and are intertwined in the concept, both in whole and in part). He wants value to be inseparable from life, just as life, in the sense of ability and knowledge, is inseparable from value.

God and the laws of nature:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

She asks: Does the meaning of God's establishment of the management of things mean that all natural phenomena, even the particular ones, are directly in charge of their management by Himself, without the mediation of any material cause, as appears from verses 13-14 of Surah Al-Mu'minun:

(**Then We made him a drop of seed in a secure resting place**, **then We made the drop of seed a clot**, **then We made the clot a lump of flesh**, **then We made the lump of lump bones**, **then We covered the bones with flesh**, **then We created him as another creation**, **so blessed be God**, **the best of creators**.). What can be understood from this verse is that God Almighty intervened directly and continuously to transfer the sperm from one stage to another, knowing that the scientific theory says: The sperm grows and develops according to certain natural laws?

In the answer, it is necessary to distinguish between a supernatural event, such as reviving the dead, and creating something out of nothing, and an event that comes in accordance with the laws of nature, such as a solar eclipse, a lunar eclipse, and so on... What is of the first type is attributed directly to Him, Glory be to Him, and without intermediary, and what is of the second type is attributed to natural causes directly, and to Him the Most High through them, because He is the one who created nature with the forces and elements in it, and these elements They interact and take their course in the phenomena of the universe.. Accordingly, His creation of these phenomena, including the development of the sperm, is His creation of their causes. (**And He created everything and determined it with a precise determination**.) That is, He conducts it through the laws and natural laws, and if

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

He were the one responsible for creating them directly and without intermediary, the causes and effects would not exist.

Thus, it becomes clear to us that whoever believes that every natural event is based directly on God, and without the mediation of one of the tangible causes that science has discovered and can discover, is ignorant and mistaken in his belief. If his belief were correct, nothing would have to be done, nor would science have any benefit, nor would inventions and the progress of humanity have any effect. Likewise, whoever believes that nature is everything, and that it is the first and last cause, and nothing is behind it, is also ignorant and mistaken in his belief, otherwise there is no harm in it. The system would have no effect, chaos and disorder would prevail, and the result would be neither knowledge nor life. We talked about this in detail when interpreting verse 21 of this Surah, the section on monotheism.

(**Neither year nor sleep takes him**). The Sunnah is drowsiness, which is the listlessness that precedes sleep. When God Almighty made it clear that He is the Ever-Living and Self-Subsisting, He affirmed that that neither sleep nor forgetfulness nor anything prevents Him from managing His creation in the most perfect and perfect way, because that is incompatible with His greatness.

And his dispensation of everything.. Imam Ali (peace be upon him) said, addressing his Lord: "We do not know the essence of your greatness, except that we know that you are Ever-Living and Sustaining. Neither year nor sleep will overtake you. No sight has reached you, nor sight has reached you. Sights have attained you, deeds have been counted, and you have taken hold of forelocks and feet."

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH SYED AMMAR NAQVI

(**To Him belongs whatever is in the heavens and whatever is on earth**). What is meant by them is the entire universe, from which nothing deviates from His authority and management. Imam Ali (peace be upon him) was asked about the meaning of "There is no power nor strength except in God"? He said: We do not own anything with God, and we only own what we own. When we own what He has more control over than us, He assigns it to us, and when He takes it from us, He removes His obligation from us.

(**Who is there to intercede with Him except by His permission?**). It came in the interrogative form, and its meaning is denial and denial, meaning that no one will intercede with Him except by His command. This is a refutation and invalidation of the polytheists' saying that idols bring them closer to God. God Almighty said a story about them: (**And they say**, "**These are our intercessors with God**." **Say**, "**Will you inform God of what He does not know in the heavens or on the earth?**") - Yunus 18. We talked about intercession when interpreting verse 48. Some of the knowledgeable people said: People are divided into different categories: among them are the forerunners, and they are those who are close, and among them are the companions of the right, and they are happy and saved, and among them are the companions of the left, and they are wretched and punished, and among them are the people of pardon, and they are the ones who mixed a good deed with another bad deed, and intercession for them is accepted, according to the Almighty's saying: (**And others confessed their sins**, **mixing good deeds with bad deeds**. **Perhaps God will turn to them in repentance**. **Indeed**, **God is Forgiving and Merciful**.) - Repentance 103.

(**He knows what is before them and what is behind them**). The meaning is that God Almighty knows of His servants what has been and will be of good and evil, and

TAFSIR NUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

He knows the intercessor and the one for whose intercession, and who deserves pardon and reward, or torment and punishment. As long as this is the case, there remains no room for intercession except by His command, the Almighty, within the limits that He approves.

(**And they do not surround themselves with anything from His knowledge except what He wills**.). The pronoun in "they do not encompass" refers to all servants, including the angels and prophets, and what is meant by known knowledge is like creation in the sense of a created thing, and eating in the sense of what is eaten… The meaning is clear, and if you want more clarification, read verse 26 of Surat Al-Jinn: (**He knows the unseen**, **so He does not reveal the unseen**

No one except the one whom He is pleased with from the Messenger.») And verse 32 of Al-Baqarah: (**Glory be to You**, **we have no knowledge except what You have taught us**).

(**His throne extends over the heavens and the earth**). There are many and conflicting opinions of the commentators regarding the meaning of the Throne. Some of these statements are statements about God without knowledge, and the best of them are two opinions: The first is that it is a metaphor for the greatness and power of God. The second is that what is meant by the Throne is knowledge, meaning that His knowledge, Glory be to Him, encompasses everything, and the context suggests this meaning.

(**And their preservation does not hinder Him**, **for He is the Most High**, **the Great**.). That is, it does not burden him nor is it difficult for him to preserve the heavens and the earth, and manage what is in them. How? And the creation of the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

fly and the universe are the same for Him, as long as God Almighty, when He wants something, only says to it, "Be," and it is.

Something from nothing:

The subject of a thing is of two types: the first is of the material type. The second is superior to it, and they differ in several ways:

1 - The material actor needs movement and a machine without the second.

2 - The materialistic person gets tired and exhausted rather than the other.

3 - It is impossible for a materialist to create something from nothing, and it is not impossible for someone who has transcended matter.. From here it becomes clear that the Creator's analogy with a creature who is unable to create something from nothing is an analogy with a difference.. And how is it correct to make an analogy with the One who is rich in everything, and everything lacks Him, and He says to the thing "Be" and it is? How is it correct to compare this capable person to the powerless one who lacks everything?

There is no compulsion in religion, verses 256–257:

(There is no compulsion in religion. Rightliness has been clearly distinguished from error. So whoever disbelieves in tyranny and believes in God has held fast to the firmest knot that will never break. And God is All–Hearing

All–Knowing (256) God is the Protector of those who believe, He brings them out of darkness into light, and those who disbelieve, their guardians

TAFSIR MUSHAF FATIMA ALEHA SHALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

are tyrants, **they bring them out of light into darkness**. **These are the companions of the Fire; they will abide therein forever** (**257**))

the language :

Al-Ridhu is an expression of reality, and is used in every good thing. What is meant here is faith, and abstention is the opposite of Al-Ridhu, and what is meant by it in the verse is disbelief, because the speech is about religion. Taghut is a source meaning tyranny, like the kingdom and the mercy, and it applies to the individual and the group, and the masculine and the feminine. The loop from the bucket is the handle that the taker holds, and from the garment is the entrance to the button.

Meaning:

(**There is no compulsion in religion**). If we look at this word independently of the context, we will understand from it that God Almighty has not legislated a ruling that is tainted by coercion, and that the words or actions that a person is forced to do do not result in anything in the eyes of the law, neither in this world nor in the hereafter.. But the Almighty's saying: (**The right path has become clear from the wrong**) Which is an explanation for the lack of coercion means that in here it means "on", meaning coercion of religion, for example (**And I will crucify you on the trunks of palm trees**.) - Taha 71. That is, on the trunks of palm trees.. Accordingly, the meaning is that Islam does not oblige anyone to embrace it by force or compulsion, but rather obliges the denier with evidence and proof only: (**And say**: **The truth is from your Lord**. **So whoever wills**, **let him believe**, **and whoever wills**, **let him disbelieve**.) - Cave 29: (**Do you force people so that they become believers?**) - Yunus 9.

TAFSIR MUJHAR FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

She asks: Religion cannot be subject to compulsion, because it is an affair of the heart

That is beyond one's ability, just like mental perceptions, but coercion relates to words and actions that can be issued by the will of the speaker and the doer. So, what is the justification for prohibiting coercion into religion?

The answer: The Almighty said: (**There is no compulsion in religion**). It came in the form of information, and if that is what is meant, then the question is not directed at all, since the meaning is that religion is belief, which is a matter that is due to conviction upon which there is no coercion.. And if what is intended by it is to establish and prohibit coercion in religion, then the meaning is, O Muslims, do not force anyone to say: There is no god but God, and Muhammad is the Messenger of God, after evidence and proofs of monotheism and prophecy have been established.

But a new question arises from this answer, which is that this is not consistent with the saying of the Greatest Messenger (PBUH): "I have been commanded to fight people until they say: There is no god but God. If they say it, their blood and their wealth will be protected from me."

His answer: Islam permits fighting for reasons: including self-defense. God Almighty said: (**And fight in the cause of God those who fight you, but do not aggress. Indeed, God does not like aggressors**.) Al-Baqarah 190. Among them is transgression. God Almighty said: (**So fight those who desire until they comply with the command of God**.) Rooms 9. Among them is the demonstration of Islam, even by the tongue of those who are opposed to it and to Muslims, for the benefit of everyone, not of Muslims alone, and this interest is determined by the

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

infallible, or his representative, and it is not permissible for any Muslim, whoever he may be, to fight for the sake of pronouncing the word of Islam, or for its spread, except by the order of the infallible, or his representative, who is the just, diligent ruler, and on this image alone the hadith is carried: "I was ordered to fight the people." That is, I fight them when I or whoever is standing in my place sees that the interest of humanity necessitates fighting for the word "There is no god but God." Other than that, it is not permissible for anyone, whoever he is, to force anyone to say "There is no god but God." The general indication is that fighting is in self-defense, or for religion and truth, and does not depend on the permission of the ruler or anyone else. This was discussed in the interpretation of verse 193, the paragraph of Islam being a war against injustice and corruption.

(**The right path has become clear from the wrong**). God Almighty has explained the truth with the clearest explanation.

And the strongest proof, until there is no proof left for an unbeliever, nor an excuse for an apologist. And whoever knows the path of righteousness and truth knows the path of error and falsehood, for there is nothing after the truth except error.

Mullah Sadra said, what is his explanation: The meaning of clarifying righteousness from error is distinguishing truth from falsehood, and faith from disbelief by evidence and proofs, with understanding and contemplating them. As for whoever believes in the truth out of imitation, there is no difference between him and an animal except belief... Yes, whoever follows the righteous out of sincerity of intention and purity of mind will obtain a share of what they will attain tomorrow.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**So whoever disbelieves in the tyrant and believes in God has grasped the strongest knot that will never break**.). There are many opinions regarding the interpretation of taghut, and some commentators have narrowed it down to nine, including that what is meant by Satan, and including this worldly world, and the closest to understanding, and the meaning of the word is the interpretation of Sheikh Muhammad Abduh, which is that worshiping taghut and believing in it is a cause of tyranny and departure from the truth, and what is meant by holding on to the firmest handhold is walking on the straight path whose path does not go astray, just like the one who is attached to it. By a loop is the strongest and tightest of loops, and what is meant is unbreakable, it has its strength and is uninterrupted, and the bottom line is that faith in God is a strong, strong loop that will never break, and that whoever clings to it will not stray from the path of salvation. And in Sahih Muslim, the Messenger of God said: I am leaving among you, as long as you cling to it you will never go astray after me. One of them is greater than the other, and it is the Book of God, a rope stretched from heaven to earth, and my family, the people of my household, will never be separated. Until they return to me at the basin. It was also narrated by Al-Tirmidhi.

But in our time, both matters have been abandoned, and Imam Ali (peace be upon him) referred to this by saying: There will come upon people a time when nothing will remain of the Qur'an except its outline, and of Islam except its name.

(**And God is All-Hearing**, **All-Knowing**). He hears the word of monotheism from the believers, and the words of disbelief from the unbelievers, and He knows what is in the hearts of both, and He rewards each for his deeds.

(**God is the Guardian of those who believe**, **He brings them out of darkness into light**.). The commentators differed greatly regarding the meaning of this verse,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

and some of the sayings generated doctrinal problems, to the point that Mullah Sadr said: There is a great problem in the matter that is difficult for those with understanding to solve, and Sheikh Muhammad Abduh said: Some of the interpretations are the interpretation of the common people.

Those who do not understand the methods of high language, or the interpretation of non-Arabs who are more likely not to understand.

As for the reason for the difference of interpreters, and the problems that arise from it, it is that they understood from the verse that God Almighty takes charge and manages the affairs of the believers to the exclusion of others, not that the believers are the ones who take Him as their guardian and not anyone else. The difference is great between the two meanings, and from here the problems arise in the interpreters' understanding that God's guardianship and care includes all creatures in a single manner, not just the believers.

Whatever it was, the sayings of the commentators, or most of them, do not fit the context, and the correct meaning, which is not subject to any doubt, fits with the Almighty's saying: (**So whoever disbelieves in the tyrant and believes in God**) Etc. It is that the believers do not take a guardian other than God, and they do not give anyone authority over them except Him alone. To Him they resort, and by His Book and the Sunnah of His Prophet they are guided in their beliefs, and in all their words and deeds, and they do not trust the people of misguidance and tyranny, no matter how high their status is. In contrast to the disbelievers who take tyranny as their guardians instead of God.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

There is no doubt that whoever believes in God, and is determined to obey Him and be guided by His signs and clear evidence with sincerity and sincerity, he will be saved, with God's grace and care, from the darkness of heresies and misguidance, whims and ignorance, and will be illuminated by the light of true knowledge and true faith, and this is the meaning of bringing them out of the darkness into the light.

(**And those who disbelieve**, **their guardians are the tyrants**, **they bring them out of the light into the darkness**.). Al-Razi said: "The taghut is a source like the kingdom, and it applies to the singular and the plural." Accordingly, the question or the ambiguity is not rejected by saying that what is appropriate is to match his wording with the wording of the saints, so he says: Their guardians are the tyrants, or their guardian is the tyrant. The meaning is that the unbelievers take the people of misguidance and tyranny as their guardians instead of God, so they command their commands and end their prohibitions, and these lead them on the path of perdition, and take them out of the light of reason and common sense into the darkness of disbelief and heresies.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR S.ED AMMAR NAQVI

Eternity in hell:

The Holy Qur'an stipulates in more than one verse that a type of disobedient people will remain in Hell forever, and it has made clear that this type includes those who disbelieve in God and deny His signs. His word may be exalted: (**And those who disbelieve and deny Our signs – those are the inmates of the Fire**. **They will abide therein forever**.) Al-Baqarah 39. Whoever kills a believer intentionally, His Majesty said: (**And whoever kills a believer intentionally**, **his recompense is Hell to abide therein**.) Women 92. (**And whoever disobeys God and His**

Messenger and transgresses His limits, **He will admit him to Hell to abide therein**.) Women 13. And whoever is besieged by his sin: (**Indeed**, **whoever commits an evil deed and is surrounded by his sin**, **those are the inmates of the Fire**. **They will abide therein forever**.) Al-Baqarah 81.

There is no doubt that God, according to His justice, does not punish anyone except those who deserve to be punished, and that His punishment varies in severity and weakness according to the crime and disobedience. The crime of one who strives to spread corruption on earth and destroys crops and livestock is different from the crime of one who steals a dirham or backbites a competitor to him in the profession. However, we have to wonder: is it possible for a person to remain in Hell for an infinite amount of time, his head being pelted with sparks like a palace, and his back being set on fire with iron flames? His stomach is filled with pus water, and then he is not eliminated, so he can rest, and he is not relieved, so he can regain some of his breathing, while he is in a state of weakness, the bug hurts him, the sting kills him, and the sweat stinks, as Ali, the Commander of the Faithful (peace be upon him), said. We wonder: Is this great painful torment for this helpless and weak person reunited with the essence of God, which is pure goodness, mercy, generosity, gratitude, kindness, and benevolence? .. It is reasonable for him to be tortured for a while, or completely deprived of bliss.. As for this forever, whenever their skins mature, he replaces them with other skins, without interruption and without a period of rest, but as for this forever and always, it is subject to question.

And if someone says: What kind of torment, regardless of its type, and which lasted a long time, would be too great for the killer of Hussein bin Ali (peace be upon him), or for the one who threw an atomic or hydrogen bomb on a people and wiped it out

TAFSIR MUSHAF FATIMA ALEIHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

completely, or for the one who enacted an evil tradition that lasted a long time and whose corruptions were many?

We said in his answer: Yes, the torment is not too painful for those you mentioned, but not all disobedient people are "Yazid," nor are all atomic and hydrogen bombs, nor are all Sunnahs.

The people divided into sects and warring parties...but the question did not fall on these people and those who came to them, but rather on immortalizing those who are below them in rank and rank.

She says: What do you do with the texts of the Qur'an and the Sunnah of the Prophet regarding immortality in fire?

I answer: None of it rejects or refuses interpretation.

And she says again: Everything that the text stated, and its adoption is possible, must remain as it appears, and immortalizing some disobedient people in Hell is not impossible in and of itself?

I say: Yes, but the implication of eternity over the long term, without eternity, combining the text and the evidence of mercy, is not rejected by industry, nor rejected by law and reason.

And she says a third time: The jurists do not accept this answer, because they do not allow interpreting a word to mean something other than its apparent meaning except for three reasons: a customary evidence, such as applying the general to the specific, or legal evidence, such as explicit and proven transmission from the infallible, or a

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

rationality that does not accept the possibility of disagreement, and none of them are present as we are here.

The answer is first: I think that the jurists who have looked at the evidence of God Almighty's mercy agree with me that it is suitable to dismiss the evidence of eternity in Hell from its apparent meaning regarding some disobedient people. Among that evidence is the holy hadith: My mercy precedes my wrath, and the noble hadith: The intercessors on the Day of Resurrection are many, and the last to intercede is the most merciful of the merciful. And that God will spread His mercy on the Day of Resurrection, until Satan covets it and extends it. His neck.. And in some narrations: Al-Hasan Al-Basri said: It is not the wonder of someone who perished, how he perished, but the wonder of who was saved, how he survived. Imam Zain Al-Abidin (peace be upon him) said: As for me, I say: The wonder is not of who was saved, how he survived, but the wonder of who perished, how he perished, despite the vastness of God's mercy. If we combine these narrations with verse 53 of Surat Al-Zumar: (**Say**, **O My servants who have transgressed against themselves**, **do not despair of God's mercy**. **God forgives all sins**.). If we attach the narrations of mercy to this verse, we have definitive evidence that the evidence of eternity in Hell is dismissed from its apparent meaning and that it is limited to some disobedient people.

Secondly: We are talking about definitive doctrinal matters, not about subsidiary, speculative issues. The jurists, despite their piety and the strength of their faith, are knowledgeable of God's legal rulings, not doctrinal matters. Indeed, many of them are in the position of imitators in what goes back to God's attributes and actions.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As for what goes back to the evidence for the existence of the Creator, Glory be to Him, they know from it the evidence of the role and sequence, and the camel and the camel (note: we are among those who believe in the validity of imitation in the foundations of beliefs, with its agreement with reality).

Third: The mind hates someone who breaks a promise rather than a threat. If you say to another: I will do good to you, and then you fail, you will be blamed by the mind and rational people. However, if you say to someone who is obligated to fulfill your rights: I will take my rights from you, and then you forgive and pardon, then you are praised by God and people, especially if the one who has the right is free of it, and the one who owes the right is poor in tolerance, and God is free of the worlds and their torment, and they are in dire need of forgiveness. His mercy and forgiveness.

A fourth and final question: How do the verses about eternity in Hell be interpreted? What meaning does it carry?

The answer: It can be carried over the long term, not forever, or to remain in Hell without torment, just like the tent of Hatem Al-Tai. (1) Or the presence of Abraham in Hell, and this is reinforced by what was stated in some hadiths that some of the people of Hell manipulate its embers like lumps, and throw them at each other. There is no doubt that this game is never combined with light torment let alone its severity, and God is not obligated to make the fire coolness and peace for anyone other than Abraham as He made it for Abraham (peace be upon him). Muhyi al-Din Ibn al-Arabi said in the second part of the book al-Futuh al-Makkiyya, p. 127: “No monotheist from whom the Messenger of God (may God bless him and grant him peace) was sent will remain in the fire, because the fire returns coolness and peace to

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

the monotheists with the blessing of the Ahl al-Bayt in the afterlife, so how great is the blessing of the Ahl al-Bayt."

Who argued with Abraham, verse 258:

(**Have you not seen the one who argued with Abraham about his Lord that God gave him the kingdom when he said**

---

(1) In some narrations, Hatim enters Hell because of his disbelief, but he is in a tent of piety and heat it because of his generosity.

Abraham is my Lord, who gives life and causes death. He said, "I give life and cause death." Abraham said, "Indeed, God brings the sun from the east, so bring it from the west," and he was astonished. He who disbelieves, and God does not guide the wrongdoing people (258))

the language :

Hajj argued, and blushed.

Parsing:

If the infinitive infinitive came to him from the fact that its connection was an object for him, for a pilgrim, because what prompted him to argue was giving the king.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

God Almighty made it clear in the previous verse that the believers are their guardian is God, and that they emerge from the darkness of doubt into the light of guidance and faith, and that the unbelievers are their guardian, the tyrant, and they emerge from the light of common sense into the darkness of disbelief and misguidance. Then he told his most noble Prophet the story of the believer who emerged from the darkness of doubt into the light of faith in the following verse, and the story of the disbeliever who argued with Abraham after he emerged from the light of common sense into the darkness of disbelief. God Almighty said: (**Have you not seen the one who argued with Abraham about his Lord about God giving him the kingdom**, **when Abraham said**, "**My Lord is the One who gives life and causes death**." **He said**, "**I give life and cause to die**."). This dialogue is mentioned by God Almighty to His Prophet and to all people in the manner of astonishing the one who argues while denouncing him.

Abraham (peace be upon him) called for the rejection of idols and tyrants, and for the religion of justice and equality, but the privileged and rulers opposed and resisted him, not out of belief in the invalidity of his call, but out of fear for their benefits and gains, and out of a desire to exploit themselves and their positions... and as usual, they argued.

Ibrahim with the tongue, and when they were helpless and burned out, they declared war on him, and tried to get rid of him by burning him in fire, just as the colonialists do in this era, broadcasting misleading and camouflaging propaganda through newspapers, radio stations, and paid mouthpieces. If they failed, they planned coup plots, and if they failed, they threw "napalm" and other bombs on the safe and oppressed.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The one who was overwhelmed by prestige and money said to Abraham: Who is your Lord? Abraham said: My Lord is the One who grants life to whomever He wishes, then takes it away, and no one participates in that. The tyrant said: I am also capable of that. Then he brought two men, killed one of them, and sent the other... When Ibrahim saw the tyrant's fallacy and deception by relying on the literal meaning of the word, ignoring the basis of the argument and the intended meaning, he came to him with another example in which he could not be mistaken and claim it, and he said:

(**For God brings the sun from the east**, **so bring it from the west**, **and he who disbelieves is astonished**.). Because he was unable to camouflage and mislead, and so every false person resorts to falsification and deception in fabricating his arguments. If the trick does not work, it falls into his hands, and he is astonished and confused. A group of commentators said: Abraham changed the first answer, and he gave life and death to a second answer, and he brought it from Morocco, in order to end the debate soon and not prolong the discussion. Al-Razi and Sheikh Muhammad Abduh said: His saying: Bring it from the West is not another answer, but rather it is a transfer from an example, to clarify the evidence, since the meaning is that the One who gave life is the One who brought the sun from the East, and if you can camouflage your people with the first example, then you are more helpless than camouflaging it with them in this example.

Whether the words of Abraham are two answers, or two examples, the one who disbelieved has been invalidated, but he has been invalidated because he is invalid, and he is invalid because he is an unbeliever. (**And God does not guide the unjust people**). Those who wronged themselves by supporting falsehood and opposing truth.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The verse did not mention the name of the tyrant, because what is important is to extract the lesson from the story, not the name (of its hero). What is famous is that he is Nimrod bin Canaan bin Shem bin Noah, and it was said: He was the first to place the crown on his head, and he was arrogant and claimed divinity... We will return to the story of Abraham and his people in Surat Al-Anbiya, and elsewhere, as the occasion calls for it.

Who passed by Qurayya, verse 259:

(**Or like the one who passed by a town while it was empty of its thrones. He said, "How can God revive this one after its death?" Then God caused him to die for a hundred years, then resurrected him. He said, "How long did you stay?" He said. "You stayed for a day or part of a day." He said, "Rather, you stayed for a hundred years. So look at your food and your drink. It has not been long enough. And look at your donkey, and We will certainly make you a sign to the people." And look at the bones, how We sharpen them and then cover them with flesh. When it became clear to him, he said, "I know that God has power over all things."** (259))

the language:

Empty, that is, empty. It is said: the roof of the house, if its people were destroyed, it would be empty of them, and thrones is the plural of throne, which is the roof of the house, and everything prepared for shade is a throne and a throne. It was not tasannah, meaning it did not change, and it was said: It is taken from the Sunnah, meaning that years and years have passed over it, and therefore the haa is original, and it was said: Rather, it is taken from the tasnaan of a thing if it becomes

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

corrupted, and therefore the haa is in its tasannah for silence, such as the haa in his account, financial, and authority mentioned in verses from Surat Al-Haqqa. And we raise it, it is read with the letter "ra", meaning we greet it, and it is read with the letter "zay", which means we raise it.

Parsing:

Like the one who kaf is a noun meaning a proverb, and its place is a preposition in conjunction with the one who argued with Abraham, and the sentence "and it is empty of its thrones" is a state from a city. The grammarians' saying that the one who has the state has nothing but knowledge should be taken into account, because the Qur'an is a proof for the grammarians, and it is not

Grammarians are proof of the Qur'an.. Yes, in most cases the subject of the adverb is known, and how is in the accusative position of the adverb, and the subject of the adverb is the word majesty, and how much is in the accusative position of the adverbial "I stayed," that is, how long did you stay, and how is it in the accusative position of the adverb of the hidden pronoun in Ninchaz, as the author of Majma' Al-Bayan said, and the author of Al-Bahr Al-Muhit said: It is instead of bones.

Meaning:

The previous verse was an example of the infidel who took the tyrant as a guardian, and went out of the light into the darkness, and this verse is an example of the believer who took God as a friend, and went out of the darkness into the light.

(**Or like the one who passed by a town when its thrones were empty**. **He said**, "**How will God revive this thing after its death?**"). God Almighty did not

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

reveal the name of the village, nor the name of the person passing through it, and hence the commentators differed: Was he an infidel, a prophet, or a truthful person? If he is not an infidel, is he Uzair, Jeremiah, or Al-Khidr? They also disagreed about the village: Is it Bayt al-Maqdis, or elsewhere? There is no evidence of the appointment, nor of those who said it except Israeli women.

The meaning is empty, devoid of residents, and the thrones are the roofs of the houses. What is meant is that the houses of the village are collapsed and there is no one in them, and the exaltation was to revive the people of the village, not for the village itself.

We say to those who claim that the one who passed by the village was an infidel, because he doubted the power of God. We say to him: Not everyone who has a doubt crossed his mind and asks for a way out of it is an unbeliever. Rather, the opposite is true. Abraham asked his Lord to show him how to revive the dead, and he is a caller to faith and certainty. This is until he asked for more knowledge of God's power from the core of faith, and in this the error of whoever said that the one who passed the town was revealed. An unbeliever, for no reason except because he said: (**How will God revive this woman after her death?**).

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

No, this is not a denial, but the scene of violent devastation made him confused, and he was unable to understand the way by which the village people would return to life.

(**So God put him to death for a hundred years**). A real death, not a metaphor, as there is no reason for interpretation. (**Then he resurrected him**). As it was, and nothing is too much for someone who says to the universe who is in it and what is in

it: Be and it is. Nothing is more astonishing or strange than the Creator's comparison with the creation in His power.. And I do not know: what is the face and common denominator that corrects the analogy.

Grave account:

(**He said**: **How long did you stay?**). This is a question on the face of the report, without an interrogative. (**He said**, "**I stayed for a day or part of a day**."). If it were not for consensus and reports, it would be possible to say that there is no reckoning in the grave, and no question except on the Day of Resurrection, based on this verse, and on verse 55 of Surat Al-Rum: (**And on the day the Hour arrives**, **the criminals will swear that they stayed only an hour**.). There is no reason for the criminals' oaths and their neglect of the time that has passed since their death except the lack of life, because the sense of time does not exist except with life and awareness.

Sheikh Al-Mufid said in the book "Awal al-Maqalāl", chapter "The Speech on the Conditions of the Subjects of the Imams After Death": "People in this regard are divided into four classes: the first knew the truth and acted upon it, and the latter lives and is happy after death and before publication. The second class: knew the truth, and did not act on it stubbornly. This also lives, but in torment and misery. The third class: She committed sins and transgressions out of negligence, not stubbornness, and making forbidden things permissible. This is doubtful about her life after death, and before publication. The fourth class: Those who neglect obedience without stubbornness, and the weak among all people, and these people do not live, but rather remain in the world of the dead until the day of resurrection.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Sheikh Al-Mufid took this division from narrations from Ahl al-Bayt (peace be upon him), including: "Not every dead person will be tortured in the grave, but he will be tortured purely out of pure disbelief, and he will be blessed purely out of pure faith, and nothing other than these two will be distracted from him and he will not be asked about anything until the Day of Resurrection and Resurrection." We talked about this in detail in the book The Philosophy of Principle

And the resurrection, the chapter "Between this world and the afterlife" and the chapter "Reckoning in the grave."

(**He said**, "**Rather**, **you stayed for a hundred years**, **so look at your food and drink**, **it has not been old**."). He said, "It is not possible" in the singular, without the plural, because food and drink are of the same type, in that they quickly become corrupted, and the meaning of "it is not possible" did not change over the years, but rather remained the same, and this is a divine miracle, because food and drink quickly corrupt them, and I fear that someone who tries to apply the Qur'an to modern science will say: They were in three..

(**And look at your donkey**). How did it become rubbish, while your food and drink remained as it was? This is more eloquent in the miracle, and a demonstration of the ability to break customs, because the weather is the same, and the circumstances are the same. If they were the influence, the wear and tear would hastened to the food and drink before it hastened to the donkey, because it is stronger than them to survive. His death, along with them remaining a hundred years as they were, is one of the truest indications that God is absolutely unable to do anything.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It was said: The donkey remained alive for a hundred years without food or drink... In both cases, God Almighty did this to remove Uzair's astonishment and rule out the resurrection of the people of the village, and also to make him a sign of the existence of the resurrection to those of his time who knew about his condition, and this is what is meant by the Almighty's saying: (**And We will make you a sign to the people**).

(**And look at the bones**, **how We sharpen them and then cover them with flesh**.). They differed regarding these bones: Are they the bones of Uzair, or the bones of his donkey? Someone said: They are the bones of the owner of the donkey, and that God Almighty first revived his eyes, so that he could see the rest of his body, how it gathers and lives.. This is a statement about God without knowledge, and it is more likely that it is the bones of the donkey, due to his owner saying: It remained for a day or part of a day. If he had seen his bones in ruins, he would have realized the longevity of life.

And We raise them with zay, that is, We raise them, and put them together, and He, Glory be to Him, covered them with flesh, just as His first creation began to restore Him. Imam Ali (peace be upon him) said: The annihilation of the world after its creation is not as amazing as its status and its invention.

(**When it became clear to him**, **he said**, "**I know that God has power over all things**."). He said this after going through a personal experience that was beyond doubt, and how could he doubt it, when he witnessed three miracles with his own eyes: the first was that he was brought back to life after death. Second: Reviving his donkey. Third: His food lasts for a hundred years.

TAFSIR MUSHAF FATIMA AL EHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The lesson that we draw from this story is that the rational person should not deny what his mind is unable to comprehend, or that does not agree with what he read in a book or newspaper, or heard from a professor. Rather, he should be cautious, even about what he sees as contrary to the laws of nature.. Science has proven that there are no laws that are absolute and final.

To reassure my heart, **verse 260**:

(**And when Abraham said**, "**My Lord**, **show me how You give life to the dead**." **He said**, "**Do you not believe?**" **He said**, "**Yes**, **but to reassure my heart**." **He said**, "**Take four of the birds and divide them to yourself**." **Then place on every mountain a portion of them**, **then call upon them; they will come to you running**, **and know that God is Mighty**, **Wise**. (**260**))

the language :

So compose them, that is, combine them and bring them together.

Parsing:

As an adverb meaning time, and the factor is deleted, its appreciation is mention, and how is in the accusative case in the adverb, and the factor is greeting, and to be reassured is in the accusative place that is implied, and the accusative infinitive is in the genitive case with the lam, related to the deleted, and the appreciation I asked you for reassurance, and seeking is an absolute object to come to you, or an adverb meaning hours.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMJAR NAQI NAQVI

The meaning of the verse is clear, but the commentators want to find a reason for speaking about each

Thus, they wondered about the reason that called Abraham (peace be upon him) to this question, knowing that he believed in the resurrection with faith beyond doubt. Then they differed in his answer based on twelve statements, mentioned by Al-Razi, and there is no basis for discussing them in the first place, because belief in the unseen is not incompatible with seeking sight, for everyone who believes in God and His angels, and in the news of the unseen that came in His books, is all the believers from the greatest to the greatest. The smallest child wishes to see with their eyes what they believed in through the unseen and revelation, except for Ali bin Abi Talib, who said: "If the cover was revealed to me, I would not have increased in certainty."

And how it was, Khalil al-Rahman (PBUH) believed in the resurrection with an unseen faith through revelation like other prophets and truthful ones. Then he loved to witness the event with his own eyes after he had witnessed it with his heart and mind, and thus all the ways of knowledge were perfected in his heart, mind, and experience.

God answered his question, and commanded him to take four birds and join them to him, then cut them into parts, separate them into pieces, and place a part of them on each mountain, then call them to him, and they would come to him in haste, God willing. Abraham complied with the command of his Lord, so the body parts returned to their place, and life returned to them, and it reached him by the power of God.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQVI

What we conclude from this verse is that the request to reveal the secret of creation or resurrection sometimes arises from doubt and hesitation, and this is incompatible with belief in the power of God and trust in His revelation and prophets, and at other times it arises from the love of curiosity and sensory knowledge, along with faith in the power of the Creator, and trust in His prophets, even if he does not see how God revives the dead, as is the case with the faith of Abraham, and this request does not harm faith in anything, but it is difficult to achieve. Indeed, it is impossible for it to be fulfilled for someone who desires it unless he is a prophet like Abraham, whose belief in God's power cannot be shaken by anything, even if God does not answer his question. Based on this, whoever stipulates experience and witnessing for his belief in resurrection is essentially an unbeliever, and if he truly believed in God's power, he would be indispensable to this condition, because nothing in the heavens or on earth is unable to do so by His power, the Almighty.

TAFSIR MUSHAF FATIMA ALEIHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

A seed that sprouted seven ears of corn, **verse 261–263**:

(**The example of those who spend their money in the path of God is that of a grain that grows seven ears**, **in each ear a hundred seeds**. **And God multiplies for whom He wills**. **And God is All–Encompassing**, **All–Knowing** (**261**) **Those who spend their wealth in the way of God and then do not follow back what they have spent**, **nor will any harm befall them**. **Their reward is with their Lord**, **nor will Fear for them**, **and they will not grieve** (**262**) **A kind word and forgiveness are better than charity followed by harm**, **and God is Rich**, **Forbearing** (**263**))

Parsing:

Like those who are like a subject, and the genitive is deleted, that is, like the alms of those who, because the noun of the eye does not tell about it in the meaning of the name, and like the Kaff seed is an additional one, and like a predicate, and those whose second is a subject whose predicate is a sentence, they will have their reward.

Meaning:

Whoever follows the verses of the Qur'an and considers their meanings will find that they are concerned with three principles: spreading the Islamic call, jihad, and spending money for the sake of God, because these principles have the greatest impact in strengthening and spreading Islam, and therefore they are encouraged in various ways of enticement and intimidation, and many verses are presented urging jihad and spending money, and many others are coming, and we now have more than ten verses on giving and spending... among which they promise compensation to the spender. Seven hundred times, or more, and among them she forbids him from following charity with harm and harm, and among them she commands him that the giving be purely for the sake of God, and among them is that it be from good and lawful earning,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Not something that is evil or forbidden, etc (1).

(**The example of those who spend their money in the path of God is that of a grain that grows seven ears**, **in each ear a hundred seeds**. **And God multiplies for whom He wills**.). The commentators wondered: How did God give an example of a grain that produces this production, knowing that it does not exist? Some of them answered that the example is a metaphor for abundance, not an expression of reality, and another said: It is just an assumption. I mean that if a

rational person knows that his seed will benefit him seven hundred times, he will advance and not hold back.

There is no doubt that the commentators ruled out this example, because they compared agriculture as such to agriculture in the era in which they lived, where there was no means of achieving it except the ox and the donkey, and the pickaxe and the shovel. And if they had been in this era, they would not have seen in God's example any strangeness after science had entered into everything, and its tools were used in agriculture, and in every aspect of life.

Moreover, the giving of your Lord is inexhaustible, cannot be measured in abundance, and does not impose restrictions on those of His servants whom He is pleased with. Seven hundred fold is not an upper limit for His bounty and giving, and for this reason He said: (**And God multiplies for whom He wills**, **and God is All-Encompassing**, **All-Knowing**.). Just as 700 times the increase is accepted, it also accepts the decrease... as the condition of the giver and the source of the thing given are taken into consideration... One dirham of someone who needs it will be of greater reward with God than a thousand of those who are in need of it... And also one dirham is spent in upholding the truth, and educating people on religion and morals, or it is spent in making people happy and saving them from injustice and poverty, this is one dirham whose impact remains and lasts. Benefiting him over a long period of time is a million times better than thousands given to someone who spends them on the luxury of his children and the husbands of his daughters.

(**Those who spend their wealth in the way of God and then do not follow up what they have spent**, **nor will any harm befall them**.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(1) Some new commentators said: These verses "establish the economic system." The truth is that they are far from it, because the economic system is based first and foremost on determining the means of production and appointing their owners, and these verses and others did not address any of that. Rather, they urged the rich to give of their money for the sake of God.

Their reward is with their Lord). Manna has meanings in the language, including Al-An'am. It is said: God has bestowed upon you, meaning He has bestowed upon you. It is said: God is the Benefactor, meaning the Bestower, and among them is the cutting off. The Almighty said: (**Indeed**, **for you is an infinite reward**) That is, it is not definite, and it includes displaying good deeds and virtue, which is what is meant here. The author of Majma' al-Bayan said: Manna is to say to him: Did I not give you? Haven't I been good to you? What is harmful is to say: May God relieve me of you and my affliction with you.

The meaning is that the spending and effort that God compensates for many times over is directed towards God alone, not for fame and appearances, and does not offend a person's feelings, because this disturbs the work, diminishes the blessing, and nullifies the reward.

(**Kind words and forgiveness are better than charity followed by harm**.). A well-known saying is a speech that hearts accept and do not reject, and what is meant by forgiveness here is that the person responsible tolerates the questioner if he persists in asking, or utters obscenity and rudeness if he responds without intending it, as is the case with some questioners. The meaning is that meeting the questioner with a kind word and being patient with him is better in the eyes of God than giving

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR. SYED AMMAR NAQI NAQVI

while harming him with a bad response. In a hadith about the Prophet (PBUH), he said: "If the questioner asks, do not cut off his question. Until he finishes it, then respond to him with dignity and gentleness, either with a small offering or with a beautiful response."

(**And God is Rich**). For all alms and obedience, we are poor for His care, kindness and reward.

(**Forbearing**). The punishment is not hastened in this life, but rather the sinner is delayed for a day of which there is no doubt.

Do not invalidate your charity, verse 264–265:

(**O you who have believed, do not nullify your alms with adversity and harm, like one who spends his money to show off to people and does not believe in God and the Last Day, for it is like him. Like a piece of fine sand with dust on it, then a rain hit it and left it hardened. They are not able to do anything of that.**

They have earned, and God does not guide the disbelieving people. (264) **And the likeness of those who spend their wealth seeking the pleasure of God and to strengthen themselves is like a garden**. (265) **A mountain that was struck by a rain, and it yielded its fruit double, but if no rain struck it, then it would fail. And God is All–Seeing of what you do**. (265))

the language :

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Showing off is showing off, i.e. showing people that you are doing good, and that you are one of its people, and the smooth stone, and the shower of heavy rain, and the misfortune of a bad outcome, and the hardness of the ground that which does not grow anything because of its hardness, and the hillock with the triangulation of the hillock, and eating it, meaning what is eaten from it, and the dew and light rain.

Parsing:

Al-Kaf in his saying: like the one who is a noun meaning a proverb, and its place is in the accusative in the case of the waw in Do not be vain, and the hypocrisy of the people is the object for his sake to spend, and the Al-Kaf is in the example of an additional proverb, and it has a subject and a predicate of dust, and the sentence is in the genitive position of an adjective for Safwan, and salda is a case of the letter H in leaving it, and it is interpreted as dry, and to seek the pleasure of God is an object for its sake, and a conjunction is attached to it. The condition of the one who ate it is weak, and the subject of a deleted verb is voided, and the estimate is that it is affected by dew.

Meaning:

(**O you who have believed**, **do not nullify your alms with insults and harm**, **like one who spends his money showing off to people and does not believe in God and the Last Day**.). God Almighty explained previously that He left manna

TAFSIR MUSHAFE FATIMA ALEHA SALAAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

Harm is a condition for obtaining reward and reward for giving and spending, and that not giving in charity, with a kind word, is better than doing good and harm, and that whoever gives without being harmed and harmed will have his reward and

reward doubled without limit or account. He gave an example for this of a grain that returns to the sower 700 times. After explaining all of this, he gave in this verse an example for those who suffer from harm and harm, the hypocritical hypocrite who spends his money seeking the praise and praise of the people, not Seeking God's satisfaction and reward.

And the Almighty said: (**He does not believe in God and the Last Day**) What is meant is that the actions of the hypocrite and the actions of the infidel are the same, because neither of them seeks the face of God, hence the frequent hadith that hypocrisy is a hidden polytheism.

(**His likeness is like that of fine ground covered with dust**, **then a rain struck it**, **leaving it hardened**. **They have no power over anything of what they earned**.). The conscience in his parable refers to the hypocrite. God first likened the harmful man to the hypocritical hypocrite, then He likened this to a fluff covered with dust, and it is obvious that the like of the like is similar, like the friend of the friend, and therefore both the harmful man and the hypocritical hypocrite are like fluff, that is, a solid, smooth stone, covered with light dust that obscures its solidity. Then it was hit by heavy rain that washed away the dust... And so is the charity of the hurtful man and the hypocrite. Just like dirt on a smooth stone, and harm and hypocrisy are like rain that washes away the dirt... And the Almighty says:(**They are not capable of anything**) Its meaning is that just as no one among creation is able to return that dirt that has been swept away by torrents, so the hypocrites and harmful people are not able to return their alms.. The purpose is that they do not benefit from it in this world, because it has gone from their hands, nor in the afterlife, where harm and hypocrisy have corrupted it.

TAFSIR MUSHAFEATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And God does not guide the disbelieving people**). What is meant by guidance here is the reward in the afterlife, given the context, because the talk is about the reward of God, and what is meant by the unbelievers is those who work for other than the sake of God. It was stated in the noble hadith: "When the Day of Resurrection comes, a caller will call out: Where are those who used to worship the people? Get up and take your wages from whomever you worked for, for I do not accept work that is mixed with anything from the world and its people."

(**And the likeness of those who spend their money seeking the pleasure of God and to strengthen themselves is like a garden on a hill that was struck by a rain and yielded its fruit double–fold**. **If the barrage does not hit it**, **it will fail**). After being hit

God gave an example of the charity of hypocrites and evildoers in this verse for the charity of the sincere, just as He, the Almighty, the Most High, does in the confrontation between two opposites, and if the charity of those is like a sheet of stone with dust on it, then the charity of these people is like a garden on a high ground, with deep soil, with no fear of floods, just like the case of a handful of dirt on a smooth stone, and this garden yields twice as much fruit in a year as others normally, and it does not dissolve at all, due to its quality. Its soil, and a little irrigation, even dew, is sufficient for it, due to the humidity of its soil and the mildness of its atmosphere, and this is the meaning of his saying: Then its fruit - meaning its fruit - bears double, and if it is not hit by a shower - heavy rain - it will fall, which is dew.

TAFSIR MUSHAF FATIMA ALEYHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

As for his saying: "Seeking God's pleasure and strengthening themselves," it is a reference to two things: The first is that believers seek God's pleasure from spending. The second is that this spending was motivated by themselves, not by an external motive. It was said: confirmation of themselves means that they struggle with themselves, and train them to obey by giving.. This meaning is correct if it comes from here with the meaning of L, as God Almighty says.. (**For their sins they were drowned**) That is, for their sins, and as Al-Farazdaq said about Imam Zain Al-Abidin: He overlooks his modesty and overlooks his awe.

And then, in these two verses there is a miracle of eloquence that you cannot find in anything other than his words. His greatness is great. He first likened the charity of harm to the charity of hypocrisy, and likened this to dust on the fluff that goes away with the wind and the rain. Then he mentioned in exchange for this losing charity the winning charity, which is the charity of faith, and that it is like a garden of fertile soil, bestowing good things always and every year, whether the sky is generous with heavy or light rain.

Would any of you like it? Verse 266:

(**Would one of you like to have a garden of palm trees and grapevines**, **under which rivers flow**, **and for him to have all kinds of fruits therein**, **and old age struck him and he Weak offspring**, **then a hurricane in which there was fire struck it and it was burned**. **Thus does God make clear to you the signs that you may reflect** (**266**))

the language :

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

A tornado is a stormy wind that turns around on the ground, then reflects from it into the sky, carrying dust, making it look like a column, and it is called a "whirlwind."

Parsing:

Ayud hamza for denial and denial, that is, he does not wish, and he has in it of all the fruits for him related to the deleted predicate of a deleted subject, i.e. sustenance and from all the fruits related to the deleted attribute of sustenance, and it is permissible for it to be related to sustenance, and the counterpart of this deleted subject is the saying of the Arab poet: "As if you were one of the camels of the Banu Aqish," meaning as if you were a camel from the camels of the Banu Aqish.

Meaning:

This verse is suitable as an example for everyone who does a good deed and follows it up with something that takes away its reward and reward, such as manna and harm, or hypocrisy and hypocrisy, disbelief and polytheism. The condition of every one of these, and from among them, is the condition of one who had a garden from which he and his dependents could benefit, and it was struck by a pandemic that took it away, and he is in greatest need of it due to his old age, the weakness of his offspring, and their inability to take care of him. They are alone, and there is no source for him other than this paradise.

The reason for the representation is that whoever does good and corrupts it will come on the Day of Resurrection, most in need of the reward for what he has done, but he will find his work scattered in vain since he did not intend it for the sake of God, and he will become helpless and unable to do anything, just like an old man whose paradise was burned after pride prevented him from earning, and who has

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

weak children who insist on him asking for their sustenance… and in this we find the interpretation of the Almighty's saying: (**He was struck by old age and had weak offspring**, **so a hurricane struck her in which there was fire**, **and she was burned**.).

The commentators said: Palm trees and grapes were singled out for mention because they are the best fruits in terms of benefit, taste and appearance… Their answer came from the inspiration of the era in which they lived, where

Neither peaches, nor apples, nor pears, nor oranges… If they were in this era, they would have said: He only mentioned them because they were the best fruits at that time. Thus, it becomes clear to us that judgment on natural things must be relative, restricted by time and place.

She asks: Doesn't the specification contradict the saying of God Almighty: (**A garden of palm trees and grapes**) With a generalization in his saying: (**He has in it all kinds of fruits**)؟.

The answer: It is possible that palm trees and vines are the dominant abundance in Paradise.. It is also permissible that what is meant by fruits is benefits, and the meaning is that the owner of Paradise enjoys all its benefits and benefits.

Spending is among the good things, **verse 267–268**:

(**O you who have believed**, **spend of the good things you have earned and of what We have produced for you from the earth**, **and do not perform tayammum of the evil from it**. **You shall spend and you will not take it**. **Unless you close your eyes therein**, **and know that God is Rich**,

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Praiseworthy (267) **Satan promises you poverty and commands you to commit indecency**, **but God promises you forgiveness from Him**. **And in grace**, **and God is All-Encompassing**, **All-Knowing** (268))

the language :

What is meant by good here is good, and by bad is bad, and intentional and intentional tayammum, and the meaning of ambiguity is concealment, and what is meant by the verse is leniency and tolerance. It is said: So-and-so has neglected his rights if he forgives and is lenient, and indecency and obscenity are exceeding the limit, and what is meant by indecency here is miserliness.

Parsing:

If you close the infinitive, since you connect it in the accusative position of an object for its sake, you will take it, and the appreciation is that you will not take it except because you have closed it.

Meaning:

After God Almighty urged charity in the previous verses, and explained what the charitable person should be characterized by, such as sincerity to God in his charity, and keeping away from hypocrisy, affront, and harm, after this, He referred here to the characteristic of charity, and that it should be from good wealth, not from bad, and thus charity is perfected from all its aspects, the Almighty said: (**O you who have believed**, **spend from the good things you have earned and from what We have produced for you from the earth**.). If we look at the apparent meaning of this verse, regardless of what was stated in the Sunnah of the Prophet regarding

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the explanation of financial obligations, and specifying their type, amount, and disbursement – if we looked at the verse as it is, we would benefit from it, that in every money that a person earns is a right for God, he must spend it for the sake of His pleasure, Glory be to Him, on the condition that the spending is from the good of what he possesses, not from the bad. And the clearest statement of this verse is the Almighty's saying: (**You will not attain righteousness until you spend from what you love**) Al-Imran 92".

This spending is obligatory on all money, whether it comes from industry, trade, agriculture, a gift, an inheritance, diving, metal, or anything else. This is what the words of the verse indicate, because spending came in the imperative form, and it indicates the obligation, and his saying: (**Of the good things you have earned**) It includes all gains, and he says: (**Of what We brought out for you from the earth**) It includes plants, minerals, and petroleum, but the Sunnah of the Prophet – which is an interpretation and clarification of the Qur'an, especially what relates to the verses of legal rulings – has specified the financial obligation, whether it is zakat or the fifth, or vows, or expiations, and has clarified the amount and the disbursement. The jurists have presented all of this in detail in the chapter on zakat, the fifth, expiations, and vows. Therefore, the verse appears merely because of the legislation of spending and its preponderance, just as God Almighty said. : (**Establish prayer and pay zakat**).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And do not spend on the evil**). That is, do not seek the bad from your wealth and spend from it.. It was said about the reason for the revelation of the verse: Some Muslims used to give their charity from the peel of dates, that is, the bad, and this sentence, which is "Do not perform tayammum on the bad," is a confirmation of the

first sentence, which is "spend from the good," and the general meaning: Spend from the good and not the bad.

The jurists issued a fatwa regarding someone who owns a type of money, some of it good and some of it bad. They issued a fatwa that it is not permissible for this person to take out the right of God from the bad part, and he must take it out of the good, and if he chooses the highest, then it is better. Rather, the bad is not enough if all the money is good... Yes, it is permissible to take out of the bad if all the money is like that, because the right relates to the external eye, not to the liability.

(**And you will not take it unless you close your eyes to it**.). A fair person treats people in the way he would like them to treat him. If he has good money in exchange for it, he does not accept the bad in exchange for it unless he closes his eyes and gives in. So, in this case, he is obligated - if he has good money - not to pay the bad in exchange for it unless the rightful person closes his eyes and forgives. This is what is meant by the Almighty's saying: (**And you will not take it unless you close your eyes to it**.). This is a strong argument against the one who gives alms to the bad, even though he does not receive it in exchange for the good unless he is lenient and tolerant. Imam Ali (peace be upon him) said: As you condemn, you will be judged.

(**Satan promises you poverty and commands you to commit immorality**.). The meaning of Satan's promise of poverty is that he incites the whisperer to be greedy, stingy, and haughty, and to fear that spending leads to poverty and bad condition. The meaning of his command of immorality is to tempt his whisperer to commit sins and abandon good deeds, including miserliness and stinginess.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And God promises you His forgiveness and bounty**). God Almighty has promised whoever spends good from his wealth seeking to please Him, Glory be to Him. He promised this in His Book and on the tongue of His Prophet two things: The first is that many sins will be expiated for him. The Almighty said: (**Take charity from their wealth to purify them and purify them with it**.) - Repentance 104. The second is that he gives back to the spender better than what he spent. God Almighty said: (**And whatever you spend**, **He will replace it**, **and He is the Best of Providers**.) Sheba 39.

Among the rulings of Imam Ali (peace be upon him): "Charity is a successful medicine. Earn sustenance through charity. Trade with God through charity."

When the religious spirit was controlling souls and directing the education and behavior of individuals, the father would give some money to his young son and order him to give it in charity to the poor, believing that this charity would pave the way for him to succeed.

Wisdom verse 269:

((**269**) **He gives wisdom to whom He wills**, **and whoever is given wisdom has indeed been given much good**, **and none remember except those of understanding**. (**269**))

Meaning:

Wisdom is given several meanings: one of them is interest, such as when you say: The wisdom of this and that thing. Among them is admonition, such as wisdom, the lost property of a believer, and among them is knowledge and understanding, and

TAFSIR NUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

among them is the Almighty's saying: (**And We gave Luqman wisdom**). Among them is prophecy, as in his saying: And We gave him wisdom and decisive discourse... Wisdom is used to refer to philosophy. Someone said: Wisdom is the science of jurisprudence. Another said: It is all religious sciences. A third said: It is only obedience to God.

No matter what is said or said, wisdom never deviates from the meaning of correctness and correctness, and putting something in its place in word and deed. The wise man is the one who rules over a thing, and brings it according to the requirements of reason and reality, not according to inclinations and desires, and does not rush it before its time, or withhold from it in its time, or deviate with it from its limits and restrictions.

Based on this, wisdom is not specific to prophets and saints, nor to philosophers and scholars. Everyone who has mastered a task and mastered it is wise in it, whether he is a farmer, a manufacturer, a merchant, an employee, a preacher, a writer, an orator, a ruler, or a soldier.

Or something else.. The first and last condition for wisdom and the wise is that the work achieve the purpose required of it, rationally and legally, worldly and religiously.

There is no doubt that the one whose pioneer and guide is wisdom will be happy in both worlds. Imam Jaafar al-Sadiq (peace be upon him) said: "God has not bestowed upon a servant a blessing greater, higher, more bountiful, and more beautiful than wisdom. God Almighty said: (**And whoever is given wisdom has been given much good**, **and none remember except those of understanding**.). That is, no

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH ER SYED AMMAR NAQI NAQVI

one knows the secrets that God has deposited in wisdom except the one who extracts them for himself. Wisdom is salvation, the attribute of steadfastness in the beginning of matters, and standing in the face of their consequences.

The reference here is to the difference between science and wisdom. Science measures quantities, recognizes the relationships that link these quantities to each other, discovers the laws that unite them into one unit, and the effect that results from them, whether good or evil. As for wisdom, it commands following the sound mind, the right religion, and using a thing for what it was designed for and for which it was created - for example - science breaks up the atom and creates spaceships, but it does not look at the goal that the scientist is aiming for, whether good or evil, and does not forbid him from this, and commands him to do that. As for wisdom, it is not concerned with the splitting of the atom and the invention of many or few ships, but rather it looks at what the atom and spaceships are used for. Man is oriented towards seeking the good and bliss of humanity, not its evil and misery (1).

And whatever expenses you spend, **verse 270–271**:

(**Whatever you spend or vow you make**, **God knows it**. **And it is not for the wrongdoers**.

---

(1) As I read, I read that the major countries have bombs, each of which has the capacity of one hundred million tons of explosives, and that it can kill one hundred and twenty million people in a moment, and that spaceships provide warplanes with accurate pictures of the targets and facilities that the enemy wants to destroy, as well as pictures of the earth's wealth that the people of monopoly and exploitation covet. This indicates to us the falsehood of the propaganda spread by the owners of these

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

inventions that their goal is peace and human well-being. And his happiness, and took him on recreational trips to the moon and Venus.

Among the Supporters (270) **If you give charity openly**, **it is a blessing; but if you conceal it and give it to the poor**, **that is better for you**, **and will atone for you some of your evil deeds**. **And God You are an expert** (271))

Parsing:

Yes is a past tense verb, and its subject is hidden, and the indefinite noun is in the accusative case according to the distinction, that is, yes is something, and its origin is to make it appear. Then the genitive, which is to make it clear, was deleted due to the speech's indication of it, and the genitive to it, which is the pronoun alms, was placed in its place, and the appreciation, yes, something, is the making of charity, and it is a subject, and to make it a predicate.

Meaning:

Then God Almighty returned to mentioning spending and encouraging it, and said: (**Whatever you spend or vow you make**, **God knows it**.). The word "expenditure" includes everything that this name indicates, whether the expense is obligatory or desirable, whether the expense is large or little, in obedience or disobedience, whether the expenditure is secret or public.

The meaning of a vow is the language of a promise, and according to Islamic law, a person obliges himself to do something or leave it for the sake of God, and its formula is for the vower to say: I owe it to God, or I vowed to God. Mere intention without a formula is not sufficient, nor is a formula without mentioning God, or one

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

of His beautiful names. If he said: He made a vow on me, if such and such were to do such and such, then this would not be considered a vow for anything since it did not mention God. Also, the vow is not valid at all if Being attached to something forbidden or reprehensible.. A person vowed during the time of the Messenger of God (may God bless him and grant him peace) to stand and not sit, not to seek shade, or to speak, and to fast.. So the Messenger (may God bless him and grant him peace) said: Tell him to speak, to seek shade, and to sit, and to complete his fast.

The pronoun in "he knows" refers to "what" in his saying: (**And what you spent**). That is, God

He knows what the motive is for the expense, and He rewards it for good, then good, and if evil, then evil.

(**And the wrongdoers have no helpers**). What is meant is all the wrongdoers, without exception, and among them are those who do not spend at all, or they spend evilly, or hypocrisy, or they follow up spending with harm and harm, or they put it in the wrong place. And among them are also those who break covenants, and do not fulfill vows, all of these, and among them there are no helpers or intercessors for them to ward off the punishment of God and His punishment.

(**If you give charity**, **it will be excellent**). That is, there is no hatred in showing charity, as long as the intention is for the sake of God Almighty.. Imam Abu Jaafar Al-Sadiq (peace be upon him) was asked about a man who does something good, and a person sees it, and that makes him happy? He said: There is no problem, there is no one who does not like to see goodness in people if he does not do that for that reason.

TAFSIR MUSHAF FATIMA AL-EHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**But if you hide it and give it to the poor**, **that is better for you**.). There is no doubt that concealing charity is better than revealing it, because it is far removed from the suspicion of hypocrisy, and revealing the need of the poor in front of people, and there may be an interest in expressing it, as if it were a reason for emulation and emulation, in which case showing it would be better. It has been said: hiding voluntary charity is better than revealing it, and vice versa obligatory charity, and we do not know of any justification for this detail, and the hadith: "Charity in secret extinguishes the wrath of the Lord" includes the obligatory and the desirable. Also, the word "poor" in the verse includes the poor Muslim and non-Muslim, and the jurists have issued a fatwa giving the recommended charity to a non-Muslim if he is in need, according to the saying of the Greatest Messenger (PBUH): "Every liver has its own reward."

(**And He will atone for you some of your evil deeds**.). From here to whitewashing, that is, some of your bad deeds, and it was brought about, because charity does not erase all sins, but rather it erases some of them.

(**And God is Aware of what you do**). As long as God Almighty knows the secret, just as He knows the public, then it is better to keep the secret, because it is far removed from hypocrisy, unless there is an interest in the public, such as setting an example and emulation, and many sincere people go to extremes in concealing their charity, so they donate to charitable projects in the name of some benefactors.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQI NAQVI

You do not have to guide them, **verse 272-274**:

(**It is not your responsibility to guide them**, **but God guides whom He wills**, **and whatever good you spend is for yourselves**, **and you do not spend**

except seeking the Face of God, and whatever good you spend, He will be fully compensated. To you, and you shall not be wronged (272) To the poor who have been besieged in the path of God. They are not able to swarm on the land. The ignorant person thinks they are rich because of their self-control. You will recognize them by their marks. They do not question people forcefully, and whatever good you spend, God is All-Knowing of it. (273) Those who spend their wealth secretly by night and day. And publicly, they will have their reward with their Lord, and there will be no fear upon them, nor will they grieve (274))

the language :

Confinement is prevention and imprisonment, beating on the ground and walking on it, chastity is showing chastity, especially the sign by which a thing is known, and affliction is insistence.

Parsing:

For yourselves is a predicate of an omitted subject, i.e. it is for yourselves, and also for the poor there is a predicate of an omitted subject whose value is your charity for the poor, and an urgency that takes the place of the absolute object, meaning they do not ask the people a question that is incomplete, and it is permissible for it to be in the accusative case in the infinitive, i.e. they whisper an urgency, and secretly takes the place of the absolute object, i.e. spending secretly, such as standing for a long time, meaning standing for a long time, and openly. It is a conjunction of secret, and it is permissible to put it in the accusative case, i.e. secret and declared.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**It is not your responsibility to guide them**, **but God guides whom He wills**.). Previously in verse 26 of this Surah, guidance is given to meanings: Among them is guidance through clarification and guidance, and this is the job of the Prophet, and among them is guidance from God to do good by paving the way to Him, and among them is guidance, that is, accepting advice and acting upon it, and this is attributed to the servant, and among them is reward, and among them is judgment upon the servant with guidance..

The meaning of guidance is in the Almighty's saying: (**You do not have to guide them**) Being guided and accepting advice, that is, you do not have to act upon the truth, but rather you have to convey the truth, and it is sufficient: (**It is upon you to convey the message and upon us is the reckoning**.) Thunder 40. The meaning of guidance in his saying: (**But God guides whom He wills**) Good luck on the path to goodness.

It was said about the reason for the revelation of his saying: (**You do not have to guide them**) The Muslims used to give alms only to people of their religion, so God addressed His Prophet with this verse, and He meant it for all Muslims, explaining to them that the infidel will not be punished for his disbelief in this life by denying him sustenance, or making it difficult for him to be forced to believe... And no one has the right to treat him like that, even if he is a messenger from God: (**Do you force people so that they become believers?**) - Yunus 99.

The verse indicates that charity given to a non-Muslim is permissible, whether obligatory or recommended, but the Prophet (PBUH) said: "I was commanded to

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

take charity from your rich people and return it to your poor people." This hadith specifies the verse as giving charity, not the obligation.

(**And whatever good you spend**, **it is for yourselves**.). Perhaps someone has the illusion that spending is a loss for him and a deprivation for his family and dependents, so God repels this illusion that it brings goodness and benefit to the spender in this world and the hereafter, but in the hereafter there is reward and reward, and as for this world, Sheikh Muhammad Abdo said: "Spending protects the evil of the poor from the rich, because when the poor are in distress, they rush against the people of wealth by stealing, harming, and plundering, and then their evil spreads to others, and perhaps "It has become a general corruption that takes away security and comfort."

I do not know whether Sheikh Muhammad Abdo was inspired to say this from the labor unions that...

Create dilemmas and problems for employers, and force them to recognize many workers' rights? ..

(**And you do not spend except seeking the Face of God**.). That is, as long as you intend by spending the honorable face of God, He will accept it from you, whether you give it to a Muslim or a non-Muslim, provided that it is from good money rather than bad, and that it is not accompanied by harm or harm.. It was said: This is a prohibition in the form of narrations, that is, do not spend except seeking the face of God.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Whatever good you spend will be repaid to you in full**, **and you will not be wronged**.). Even if the spending was on a non-Muslim, you do not detract from the reward at all if the one on whom you spent it was in need.

People of character:

A group migrated with their religion to the city of the Messenger (may God bless him and grant him peace) during his reign, leaving their country, their money, and their families. They had no home or clan in the city, and they did not find a means of living there, and they could not travel in search of livelihood. Their number reached 300, and it was said 400, so they stayed in the mosque to worship in it, guarded the homes of the Messenger, and learned the Qur'an. Memorizing and learning it was one of the best acts of obedience, because it preserved the religion, and at the time They used to go out with the Messenger on every expedition... and they would stay in the Saffah of the mosque, which was a shaded place from it, and from here came the name "People of Suffah."

The Prophet (may God bless him and grant him peace) used to sweeten their hearts and say to them: "Rejoice, O companions of the attribute. Whoever from my nation meets me with the attribute that you are upon, and is satisfied with what is in it, is one of my companions." They are the most deserving of people to give charity, according to the verse that was revealed to them, which is:

(**For the poor who have been confined in the path of God**. **They cannot move on the land**. **The fool thinks they are rich because of their self-control**. **You recognize them by their marks**. **They are not questioned**. **People are persistent**). This verse describes the people of this attribute with five qualities:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - Devoting yourself to jihad and seeking knowledge, and this is the meaning of his saying: (**They were besieged for the sake of God**). Because the hero does not believe that he imprisoned himself for the sake of God.

2 - Inability to earn money, which is what is meant by his saying: (**They cannot attack the land**).

3- Abstinence: (**The fool thinks they are rich because of self-control**).

4 - The sign of poverty appeared from their situation and condition, not from their insistence in asking, and this is what God Almighty meant when He said: (**You will recognize them by their marks**).

5 - Not asking what is in people's hands is a pressing question, and to this the Almighty referred: (**They do not ask people forcefully**).

We mentioned in the interpretation of verse 177 of this Surah that it is forbidden to ask if it is not necessary.

(**Those who spend their wealth night and day**, **secretly and openly**, **will have their reward with their Lord**, **and there will be no fear upon them**, **nor will they grieve**.). God Almighty mentioned 14 successive verses in the rulings on spending, the last of which is this verse, which is a summary of what was mentioned above, and an affirmation of the virtue of spending at all times, day and night, and in all other circumstances, secretly and publicly. Al-Razi mentioned some sayings regarding the reason for the revelation of this verse, including what was narrated on the authority of Ibn Abbas that Ali bin Abi Talib (peace be upon him) owned only four dirhams, so he gave a dirham in charity at night, and a dirham during the day,

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

and a dirham in secret. And their full moon was open, so God Almighty revealed this verse.

Zakat:

Zakat is not voluntary charity, because this charity is paid by the Muslim, and he has the choice between doing it and not doing it, and it is not subject to the quorum requirement, nor to anything else except the intention of getting closer to God alone with it, and its reward starts from ten times to seven hundred times, to infinity according to its motives and goals.

As for zakat, it is an individual obligation, an obligatory and known right on the money of the one who is able to pay it to those who deserve it, and it is the third of the five pillars of Islam: the Shahada, prayer, zakat, fasting, and Hajj.

Some who are zealous of Islam see zakat as an economic system, or part of the economic system of Islam, and others consider it a tax on the money of the rich.

What is true is that zakat is far from a tax or an economic system, because the basic condition for the validity and acceptance of zakat is the intention to bring it closer to God, without which it will not be accepted at all... and none of the taxes and economic systems consider this condition.

This means that the economic system in its modern sense looks first at the means of production, such as land, metal, and factories, and considers them as personal property of individuals who control and control them, as is the case in the capitalist system, or considers them as the property of the group managed and controlled by the state, like the socialist system, and zakat does not look at this aspect at all..

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Then, the tax is collected and spent by the ruling authority, and under no circumstances does it permit the owner to refrain from giving it to the authority: he himself undertakes to spend it on its resources.

All Muslim jurists have unanimously agreed that the owner has the right to spend zakat himself without the permission of the ruler, and that he gives charity without proof or oath if he says: I spent it on its own behalf, and where does this relate to tax?! Rather, the jurists allowed the collector to disburse zakat to the poor himself, and not return it to the treasury. Imam Ali (peace be upon him) said to one of his workers: Spend what money you have to those before you who have families and famine, thus affecting the areas of poverty and solitude. Obviously, this behavior is prohibited for the tax collector.

Someone might say: The obligation of zakat means acknowledging that poverty is inevitable and unavoidable, and that Islam deals with it with alms and donations, and that it bases life on giving and giving, and as a result it divides people into classes on the basis of wealth and poverty.

The answer is first: The disbursement of zakat is not limited to the poor and needy only. Among its disbursements are public interests that God expressed in the name of God in many verses. If there is no poor person, the zakat is disbursed in this way... Therefore, the obligation of zakat does not necessitate the existence of poverty in any case, so that it can be said: it is an acknowledgment and acknowledgment that poverty is a necessary and inevitable blow.

Second: Social Security guarantees the needy what protects them from begging and vagrancy, and this guarantee exists in socialist countries that do not recognize material differences and classes.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Third: What do we do with the sick person who cannot afford medicine, and the hungry person who cannot find a means of food in a society where conditions are dominated by corruption? Should we leave them, until conditions improve and the traces of poverty and misery are erased from existence? Or do we legislate a law that guarantees them life and the satisfaction of their lives? Then, is it possible to change the situation and erase poverty with the stroke of a pen, and without society going through more than one stage?

Islam is a war on weakness in all its manifestations, especially poverty, and the Prophet (peace be upon him) sought refuge from it, and from it in some narrations: "Poverty is almost considered blasphemy... a strong believer is better than a weak believer."

Heaven's message targets human dignity and happiness, and poverty is a degradation and humiliation, misery and affliction... It is impossible for Islam to approve of it... Islam does not refuse to have rich and richer, strong and stronger in society, but it refuses to have poor and weak in it. Islam did not legislate zakat for the sake of the poor only - as it is thought - but rather legislated it as a solution to many problems, including the problem of poverty, where it exists, and the problem of slavery, where the necks of slaves were freed with zakat money, and the problem of spending on fighting soldiers, and other public interests, such as establishing schools, sanatoriums, orphanages, and building roads and irrigation... The discussion will come, God willing, about the disbursement of zakat in the verse 60 of Surat Al-Tawbah. If we assume that a time has passed since humanity did not have a poor person, and all public interests are fulfilled and available, such that there is absolutely no disbursement of zakat, then it will be canceled without a doubt, and this time will

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

inevitably come. It was mentioned in the ninth part of Sahih Al-Bukhari, the chapter on temptations, on the authority of the Prophet (PBUH) that he said: "Give alms, for a time will come upon the people, when a man will walk with his alms, but will not find anyone to accept it."

Moreover, Islam obliges the one who pays zakat, when he pays it to the needy, not to harm his dignity, nor to offend his feelings, and to believe that he is fulfilling a duty owed to him and a debt that must be paid, and for the Qur'an to confirm this meaning, it said: (**And those in whose wealth there is a known right for the beggar and the deprived**.) Al-Ma'arij 24-25.. and the interpretation of verse 262-263 is presented: (**Those who spend their wealth in the cause of God and then do not follow back what they have spent**, **and no harm will befall them**. **Their reward is with their Lord**, **and there is no fear upon them nor will they**. **They grieve**. **Kind words and forgiveness are better than charity followed by harm**.).

Despite the fact that Islam preceded all the divine and man-made laws to legislate zakat, this humanitarian legislation to which the leaders of the systems did not convert until hundreds of years after Islam, and called it social security - despite that, the best thing offered to the needy in the eyes of Islam is to provide them with jobs appropriate to their abilities, so that they feel their value in life: And God Almighty loves His faithful, professional servant.

The best way to conclude this paragraph is the saying of Imam Jaafar al-Sadiq (peace be upon him): A zakat is owed to God for every part of you. The zakat of the eye is consideration and turning a blind eye to forbidden things. The zakat of the ear is

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

listening to knowledge and wisdom. The zakat of the tongue is praise and gratitude to God. Advice is for Muslims. The zakat of the hand is giving, and the zakat of the man is striving for jihad and reconciliation among people.

Usury, verse 275–281:

(Those who consume usury do not stand except as one stands whom Satan causes to be tossed by the touch of him. This is because they said, "Trading is only like usury," and God has made trading lawful. And He forbade usury, so whoever comes to him an exhortation from his Lord and abstains from it, then he will have what he did previously, and his affair is up to God. And whoever turns back – those are the inmates of the Fire. They will abide therein forever (275). God forbids usury and raises charity, and God does not like every sinful disbeliever (276) Indeed, those who believe and do righteous deeds and establish prayer and give zakat will have their reward when their Lord, and there is no fear upon them, nor do they grieve. (277) O you who have believed, fear God and give up what remains of usury if you are believers. (278) And if not If you do, then receive permission for war from God and His Messenger, and if you repent, then you shall have your capital.

You wrong and you will not be wronged. (279) And if there is hardship, then look to an easy one. But that you give in charity is better for you, if you only know. (280) And fear the Day of Resurrection. Therein you will be returned to God. Then every soul will be paid in full what it has earned, and they will not be wronged. (281))

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the language :

Usury is an increase, and fraud is multiplication without guidance, and from it is the wandering of a lost camel with weak eyesight - and the touch of madness, and the right is a deficiency, so give permission, that is, know, and the look is to wait.

Parsing:

Just as the kaf is a noun with the meaning of a list of the absolute nominative position, that is, they only stand like the standing of one who is being tripped by Satan, and if it is difficult, it is a perfect subject, and the subject is a predicate, meaning that what is obligatory is a look, and that you give charity, meaning that you give charity, even if it is connected in the nominative to the beginning, and the predicate is better for you, and the appreciation of charity is better for you.

Face of the occasion:

The subject of both charity and usury is money, with the difference, because charity is an effort without compensation, purity and zakat, solidarity and solidarity, and usury is the recovery of money with an increase, greed and avarice, filth and filth, theft and exploitation. The comparison between them in terms of the subject is the comparison of counterpart to counterpart, and in terms of judgment and purpose the comparison of opposites to opposites... And if things are mentioned by their counterparts, they are also mentioned by their opposites, and therefore

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The ruling on usury came directly after the ruling on charity, and before we address the interpretation of the verses, we preface by referring to the definition of usury in Sharia law, the evidence for its prohibition, and the reason that necessitates it.

Defining usury:

Usury in language means increase, including the Almighty's saying: (**She shook and patted**). That is, it increased, and in Sharia it is divided into usury al-nasi'ah, meaning a loan, and usury al-fadl, meaning the increase due to bargaining between homogeneous parties, according to the following details:

The meaning of usury of credit or loan is that a person lends something to someone else, anything, and stipulates that the borrower will benefit from the loan, whether the benefit is of the type of money, such as someone who lent ten dirhams on the condition that he would return it with eleven, or of a type other than the type of money he lent, such as if the owner of the money stipulated that the borrower should do work for him, or lend him a book, or anything. The Messenger of God (may God's prayers and peace be upon him) said: "All A loan that brings benefit is forbidden.. He did not differentiate between the types of benefit.. Yes, if the borrower returns the money, with an increase, as a donation from him, and without any conditions, he has that right, and it is permissible for the lender to take it, as the Prophet (PBUH) used to return the loan with an increase, and he said: The best of people are the ones who lend best.

We should pay attention to the fact that usury is established in a loan on the absolute condition of increase and benefit, whether the item is of the type of measured, weighed, counted or divided, and whether it is of the type of borrowed money, or of something else... In short, there is no difference between loan interest and interest, or between benefit and benefit.

As for usury of credit, which is the increase in exchange, two conditions are required for it: The first is that the name of the specific fact that exists in them with all their

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

components must be given to each of the two considerations, such as the sale of wheat for wheat, or the sale of wheat for flour, because the second is derived from the first, or the sale of starch for flour, because the two are derived from one origin, which is wheat. The evidence for this condition is the saying of the Prophet (PBUH): "If the two types differ, then sell how. "You wish." The jurists unanimously agreed, except for those with exceptions, that wheat and barley are of the same type.

The second condition: The two considerations must be something that is measured or weighed. There is no usury on what is sold other than eggs, and there is no interest on goods such as clothes or animals. It is permissible to sell an egg for two eggs and a garment for two garments for cash and credit.

The bottom line is that usury is forbidden in religion at all, and in exchange, in particular, what is measured or weighed in metal, such as gold and silver, or grains such as wheat and barley, or fruits or plants, even though the two are of the same type. We talked about this in detail in the third part of the book on the jurisprudence of Imam Jaafar al-Sadiq (peace be upon him), the chapter "Usury."

Prohibition:

Usury is forbidden by the text of the Qur'an and the Mutawatir Sunnah, and by the consensus of all Muslims from the time of the Messenger (may God bless him and grant him peace) until today. Indeed, the prohibition does not need evidence, because it is clear and self-evident, just like the obligation of prayer and the prohibition of adultery. Hence, the jurists ruled that whoever denies the prohibition of usury is a disbeliever, because he denies what has been proven regarding the

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

necessity of religion. Just as it is forbidden to take usury, it is forbidden to give it. It was stated in the hadith: "May God curse usury and the one who consumes it." And its seller, buyer, writer, and witness."

Reason for prohibition:

Whoever believes in God, and that He is the first legislator of what is forbidden and what is permissible, does not ask for anything more than the presence of a revelation prohibiting usury, and if he asks about the necessary reason, he does not ask to be convinced, but rather simply for the love of knowledge, or to convince those to whom this verse refers: (**And when God alone is mentioned**, **the hearts of those who do not believe in the Hereafter rejoice**, **and when those besides Him are mentioned**, **then they rejoice**.) Al-Zumar 45 - And how was it? They mentioned reasons for prohibiting usury: "Among them" is that it contradicts the highest human principles, such as righteousness, cooperation, and compassion.

"Among them" is that it is unlawfully consuming the money, because the usurer takes it without compensation... And if someone says: The compensation exists, which is that the owner of the money has given power to the borrower.

On his money, and enabling him to exploit it and benefit from it, so it is a case of usury, just like the case of renting land, a house, or an animal.

We said in his answer: There is a big difference between rent and usury, because the tenant is not responsible for the rented property if it is damaged or defective unless he causes it, just like a foreigner. However, if the borrowed thing is damaged - by opening the rā' - then he is destroyed from the borrower's money.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

"Among them" is that the usurer always wins, and the borrower is exposed to loss, and in the end the usurer monopolizes the entire wealth. Some Western economics professors who grew up under the usurious system were alerted to this defect, and among them was the German Dr. Schacht, former director of the Reichsbank, who said from a lecture he gave in Damascus in 1953:

"We can mathematically know that all the money on earth will end up going to a very small number of usurers, because the usurer creditor always wins in every transaction, while the debtor is exposed to profit and loss, and therefore all the money in the end must go to the one who always wins, and this theory is on its way to being fully realized, as most owners of money own a few thousand. As for all the owners and factory owners who borrow from banks, workers and others, they are nothing but wage earners, working for the owners of money, and the fruits of their toil are reaped by those thousands.

Among the specialists in economics are those who have proven that the idea of usury has its basis and primary source from the Jews, and that others took it from them... and that is not far off. The history of the Jews, ancient and modern, proves that their god, their religion, their honor, and their politics is money alone, with no partner, and that any means that leads to it is honorable and noble, even if it is prostitution, prostitution, murder, theft, hypocrisy, or any crime or vice.

Meaning:

(**Those who consume usury will not stand except as one who is tossed by Satan's touch stands**.).

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The devil does not touch anyone, and he has no power over anyone in the case of dementia or epilepsy. Rather, the intention is merely to draw an analogy and bring it closer to the minds of the Arabs, who say about someone who suffers from epilepsy: Satan has touched him. The meaning of the verse is that the condition of those who deal in usury is exactly like the condition of the insane and the epileptic, whose actions are wildly erratic. It was narrated on the authority of Ibn Abbas: that the usurers will rise from their graves tomorrow like epileptics, and that will be a sign. To the people of the position that they are usury eaters.

(**This is because they said**, "**Sale is like usury**."). This is a reference to their permissibility of usury, and they have philosophized that selling and usury are similar in all respects, so how can selling be permissible without usury?! Is it not permissible for a person to sell what is equal to five dirhams for six, and to sell what is equal to one dirham in advance for two dirhams in advance? .. Therefore, he should be allowed to give ten dirhams for eleven to a month, and the difference is to be judged in the eyes of reason.

God Almighty responded to this claim by saying: (**God made trading lawful and forbade usury**). The reason for the response is that just because they are similar in appearance does not necessitate that they should be like that in reality, as selling is a beneficial commercial process, and the seller plays the role of an intermediary between the producer and the consumer, so his profit is in exchange for his fees, and not the eating of money wrongfully. As for usury, it is pure exploitation, and the taking of an increase without return, so it is the eating of money wrongfully. For this reason, God has made selling permissible, and forbidden usury. Their difference is a ruling before God. Evidence of their difference in reality, as well as the opposite.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQINAQVI

(**So whoever receives an exhortation from his Lord and refrains from doing so**, **then he will have what he had previously done**.). That is, whoever had taken usury before the prohibition was imposed on him, then left it after the prohibition, he is not obliged to return it to the one from whom he took it. Likewise, whoever has converted to Islam now. If he had taken usury before his conversion to Islam, he does not have to return it after he converted to Islam. This verse is exactly like the Almighty's saying: (**And do not marry women whom your fathers married**, **except what has already been done**.).

The principle of the non-retroactive effect of the law was adopted by the new legislation in many areas, especially in financial matters, and they explained it as causing an economic shock that is difficult to avoid.

(**And his matter is up to God**). In interpreting the phrase, they mentioned aspects to which the soul did not rely. What we understood is that whoever takes usury out of ignorance of its ruling, and abandons it after knowing that God has forbidden it

Obedience to him, for God Almighty includes him with His care, and enriches him with what is permissible from what is forbidden, because he left what is forbidden in trust in God, and whoever trusts in God, He is sufficient for him.

(**And whoever returns**, **those are the inmates of the Fire**, **they will abide therein forever**.). It means that those who do not obey God's command, and do not abstain from His prohibitions, continue to consume usury out of stubbornness and disdain, so they will remain in Hell forever, because such stubbornness and insistence can only come from an ungrateful disbeliever.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**God eradicates usury and encourages charity**, **and God does not love every sinful infidel**.). What is right is a decrease, and usury is an increase, and the meaning is that the usurer asked for more from his money, but usury is in fact a decrease in money, as it becomes a forbidden abomination, and the forbidden takes the money away from the owner, and makes the usurer's disposal of it the same as the usurer's disposal of the usurped money. This is in addition to sin and torment, and it is obvious that everything that causes God's wrath and torment is an abomination and a deficiency, and an act inspired by Satan.

As for charity, it purifies and purifies money, establishes it in the possession of the giver and the one who gives it, and invites God's pleasure and reward, and this is the essence of perfection and increase. In a word, a lot of forbidden money is little, and a little of permissible money is a lot.. (The sinful infidel) is the one who goes too far in consuming usury and is not deterred from it, as well as the one who goes too far in neglecting zakat, and does not care about God's threats and threats.

Based on this verse, it is correct to say: Most of those who adhere to Islam in this era are sinful infidels, because they go to extremes in consuming usury and neglecting the fifth and zakat.

(**Indeed**, **those who believe and do righteous deeds and establish prayer and pay zakat will have their reward with their Lord**, **and there is no fear upon them**, **nor will they grieve**.). This verse has a clear meaning and does not need an explanation. However, its interpretation has been mentioned in verses 25 and 82. Rather, God Almighty repeated this promise repeatedly in mentioning the promise after the threat, and vice versa, and when he exaggerated here in threatening the usurers, he followed it with a promise to the righteous.. The general indication is

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

that the apparent meaning of the verse indicates that theoretical faith devoid of action is nothing.

(**O you who have believed**!) With their tongues (**Fear God and give up what remains of usury**, **if you are believers**.) Really in your hearts. His saying: Leave what remains of usury indicates that the prohibition does not have a retroactive effect, as we have indicated.

(**If you do not do so**, **then receive permission for war from God and His Messenger**.). There is no reason for a declaration of war from God and His Messenger against one who insists on consuming usury, except that he is an infidel, or under the ruling of an infidel, even if he consumes it out of negligence and not ungratefulness.. But the narrations from the infallible divided the consuming of usury into two types: The first is the one who consumes it as permissible for him, and this is an infidel without a doubt, because he has denied what has been proven of the necessity of religion. Before Imam Jaafar Al-Sadiq (peace be upon him): So-and-so eats usury and calls it colostrum. He said: If God enables me to kill him, I will behead him. The second type: That he eats it out of reckless disregard for the ruling of God, while believing in its prohibition. This should be done firstly and secondly, but if he persists, he will be killed. On the authority of Imam Al-Sadiq (peace be upon him): "The one who consumes usury will be disciplined after proof, and if he repeats it, he will be disciplined, and if he does so again, he will be disciplined." It was said: He would be killed on the fourth day.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLAH DR SYED AMMAR NAQI NAQVI

(**And if you repent**, **you shall have your capital**. **You shall not wrong or be wronged**.). That is, you do not wrong the debtor by requesting an increase in capital, and you are not wronged by a decrease in capital.

(**And if it is difficult**, **then look for something easy**.). It is not permissible to harass every debtor, whether he borrows with interest or without usury, if he is insolvent, just as it is not permissible for a solvent debtor to delay repayment. The Messenger of God (may God bless him and grant him peace) said: "Just as it is not permissible for your debtor to procrastinate with you while he is solvent, it is not permissible for you to make him difficult - that is, harass him - if he is insolvent."

The one insolvent who is not permitted to be harassed in Islamic law is the one who only owns his home and what is necessary for him, such as his clothes, books, and home furnishings necessary for his life, and the tools of industry from which he gains his livelihood, and one day's provisions for himself and his family. All of these must not be sold to pay off the debt. We mentioned the exceptions to debt in detail in the fifth part of the jurisprudence of Imam Jaafar al-Sadiq (peace be upon him), the chapter on the bankrupt.

(**And that you give in charity is better for you**, **if you only knew**.). There is no doubt that releasing the debt from an insolvent person is a virtue, and even one of the greatest acts of obedience, because it provides relief for his distress and fulfillment of his need. It was stated in the hadith: "Whoever sees an insolvent person, or takes care of him, God will shade him under His shade on the Day when there will be no shade but His shade."

The jurists unanimously agreed that whoever borrows a debt without committing a sin, and then is unable to repay it, his debts will be paid from the treasury. Imam

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Jaafar al-Sadiq (peace be upon him) said: "Whoever seeks this provision from his right, so that he may benefit from it for himself and his dependents, is like a mujahid."

For the sake of God, and if he is defeated, let him seek support from God and His Messenger for what he can provide for his family." The meaning of let him lean on God and His Messenger is that his debt is paid from the treasury that must be spent in the path of God.

The Holy Qur'an stipulates this in verse 60 of Surat Al-Tawbah: (**Alms are only for the poor and the needy**, **and those who work for them**, **and those whose hearts are reconciled**, **and for freeing slaves and debtors**, **and in the path of God**, **and for the wayfarer**. **It is an obligation from God**, **and God All-Knowing**, **All-Wise**). The debtors are people who incurred debts, which they spent in obedience to God.

And the Almighty said: (**If you only knew**) Encouragement to act with knowledge, that is, as long as you know that absolving the insolvent of debt is good, then you should act with this knowledge of yours. It was said: What is meant by "you know" here is that you act, meaning if you are doing good, then give the debt to the insolvent in charity... and this is not far off. Imam Ali (peace be upon him) said: Knowledge is linked to action, so whoever knows, works, and knowledge encourages action, and if he responds to it, otherwise he will depart from it... and many of the scholars of this era have They do not call a theory, any theory, a science until they see its veracity through application and experimentation.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And fear a day in which you will be returned to God. Then every soul will be paid in full what it has earned, and they will not be wronged**.). After God Almighty forbade usury, became strict about it, and commanded patience with the insolvent debtor, or absolved him of the debt in seven verses, after this, God Almighty followed with this verse in which the disobedient feared the Day of Judgment and Recompense, and His terror and torment.

In Majma' al-Bayan, this verse is the last verse that was revealed to the Messenger of God (may God bless him and grant him peace), and he lived for twenty-one days after it.

Religion verse 282–283:

(**O you who have believed, when you contract a debt for a specified time, write it down, and let a scribe write it down between you justly, and no scribe refuses to write it as Teach him**

God, let him write, and let the one who owes the truth dictate, and let him fear God, his Lord, and not withhold anything from Him, whether the one who owes the truth is foolish, or weak, or not. He himself can dictate, so let his guardian dictate with justice. And call upon two witnesses from among your men; and if they are not two men, then one man and two women from among them. You are satisfied with the martyrs lest one of them strays and remind the other. And the martyrs do not refuse when they are called, and do not get weary of writing it small or Great for his sake. That is fairer in the sight of God and more upright in the testimony, and it is more desirable that you should not doubt, unless it is a present trade that you conduct

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

among yourselves, so it is not upon you. It is a sin that you do not write it down, and bear witness when you pledge allegiance, and neither a scribe nor a witness will be harmed. If you do, then it is disobedience on your part, and fear God, and God will teach you, and God will teach you. He has knowledge of all things. (282) **And if you are on a journey and do not find a scribe, a pledge must be paid. Then if some of you trust one another, let him whose trust has been entrusted fulfill his trust. And let him fear God his Lord, and do not conceal the testimony, and whoever conceals it, indeed, his heart is sinful, and God is All-Knowing of what you do.** (283))

the language :

Dictation and dictation have one meaning, which is casting, understatement, deficiency, martyr is exaggeration of the witness, who is the one who witnessed the thing and attended it, misguidance is lack of guidance, what is meant here is error, boredom is boredom and boredom, fairest, meaning more just, upright, meaning more upright in uprightness, nearer, meaning nearer, and immorality is immorality, i.e. going out.

About obedience to God, and bet is the plural of mortgage, and its linguistic meaning is imprisonment, and what is meant here is a document of the mortgagee's debt.

Parsing:

A man and two women is a man who is the subject of a deleted verb, i.e. let a man and two women bear witness, and it is permissible to make it a predicate of a deleted

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

subject, i.e. the one who bears witness is a man and two women, and the noun of "to go astray" is the object for him to remember the other, and the noun "to write it" is the object of "to." (**Don't get tired**) And small or large is the adverb of the pronoun in you write it, and trade in the accusative is a predicate that was, and its noun is deleted, that is, unless the trade is a present trade, and it is permissible in the nominative case provided that it is complete and does not need a predicate, and betting is a predicate that is an omitted subject, and appreciating the document is a bet, and his heart is a sinful doer.

Meaning:

At the end of this Surah, God Almighty mentioned legal rulings related to charity, usury, debt, trade, and mortgage. We have previously talked about charity and usury, and now we will talk about some issues of debt, mortgage, and trade. The verse has paid great attention to writing down the debt and bearing witness to it, as God commanded writing first, saying: (**So write it down**). Second: (**And do not get tired of writing it**). Thirdly, in explaining the wisdom behind writing and testifying: (**That is more just**... **and upright**... **and nearer**.).

Despite this, most of the jurists of the sects did not make it obligatory to write in debt, or in sales, or to bear witness to them, and they attributed the command to that to be desirable, and their saying of desirability is supported by the fact that God Almighty, after commanding writing and witnessing, said: (**If you trust one another**, **let him who has been trusted fulfill his trust**.). That is, if the creditor entrusted the debtor without a deed or testimony, then the debtor must pay, and this is an apparent permission to abandon writing and witnessing, and soon the interpretation of this verse will come, and it is (**If he believes**).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**O you who have believed**, **when you contract a debt for a specified time**, **write it down**.). Debt is based on the weight of interaction, that is, you owe each other, and debt comes to two meanings: the first is debt with money. The second is recompense. Imam Ali (peace be upon him) said: As you owe, so you will be condemned, and since the word is possible for these two meanings, God Almighty said: You took on a debt, refuting the desire to recompense for the debt, and the term is the time multiplied for the expiration of the term, and the term is that which is designated by naming, such as the year and the month, and God Almighty says: (**So write it down**) He commanded that the debt be written down, and the command indicates the obligation, but the history of Muslims since ancient times has been the non-compliance with writing down the debt and witnessing it, so the matter had to be carried on recommendation and guidance.

Between loan and debt:

Debt has something in common with a loan in that both of them depend on its consumption, and it is an established right. A loan differs from a debt in that the borrowed item is repaid with a similar type and characteristics. If you borrow cash, an equivalent amount of cash is recorded in your debt to the lender, and the same applies if you borrow food, drink, or clothing. Accordingly, the loan is limited to the like, not the valuable.

As for the debt, it is established in the debt due to one of the reasons that necessitated it, such as a loan, a sale on credit, marriage with a deferred dowry, a felony, and so on. Accordingly, the debt is more general than a loan, and it is judged at its equivalent if it is a regular loan, and at its value if it is a regular loan.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And let a scribe write it down among you justly**.). Since the purpose of writing down the debt is to guarantee the rights of both the creditor and the debtor, and to ward off disputes and disputes between them – since that is the case, the writer must be honest and knowledgeable of the provisions of the debt, because if he were ignorant or biased, the intended purpose would be defeated.

You ask: Why did he say: Let a just scribe write, and did not say: Let a just scribe write between you?

The answer: Because writing among people does not require that the writer be characterized by justice

In its legal meaning, as is the case with the judge, the mufti, and the leader of the congregation in prayer, because the purpose of writing down the debt is to guarantee and preserve the truth, as we have indicated, and for that it is sufficient for the writer to be fair in this aspect only, not in all of his words and actions.. From here it can be said that this verse indicates that the witness is not required to be legally fair, but rather it is sufficient to trust that he is truthful and fair in his testimony, not biased in it by any of the disputing parties. We hold the fairness of the evidence mentioned in the news to be relative justice, not absolute justice.

And if someone says: Giving the religion writer's ruling to the witness is an analogy, and are you among those who say it is invalid?

We said in his answer: The writer of the debt is a witness to the one who dictated the debt to him, even if he does not name a witness according to custom, and in a word that the witness has two individuals, a speaker and a writer. This one testifies

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

with written speech, and the other testifies with spoken speech, and writing is the sister of speech.

(**No writer refuses to write as God has taught him**, **so let him write**.). What is meant by God's knowledge of his affairs and what is commanded is to write fairly and without bias, and His saying: (**Let him write**) Confirmation of what he said: (**He doesn't mind**). The reason for this assertion is that those who could write well at that time were few, and if the writer refused, it would be impossible to seek help from others.

You ask: The Almighty's saying: (**No writer refuses to write**) A prohibition, and a prohibition indicates prohibition, and the meaning of this is that the writer must respond if he is called upon to write the religion, knowing that this writing is a recommendation and not an obligation, so how did the branch add to the original?

The answer: As we have mentioned in the Almighty's saying: (**So write it down**) As desirable but not obligatory, we take his saying: (**He doesn't mind**) It is disliked without being forbidden.. Oh God, unless the person called upon to write is certain that his abstention is a complete cause of corruption, and that the disputing parties will fall into forbidden things.. then it is forbidden for him to abstain, but for the sake of warding off corruption, not for the sake of the necessity of writing down the debt.

(**And let the one who owes him obey the truth**, **and let him fear God**, **his Lord**, **and not diminish anything from Him**.). He dictates, that is, he dictates, and the one who has the right is the debtor, and the conscience in him refers to the debt.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Or on the right, and the meaning is that the debtor must convey to the writer of the debt the right that he owes to the creditor, without any subtraction. He conveys it in clear and clear language, so that it is an acknowledgment of the right that he or his heirs are obligated to do so when necessary. Perhaps he died before the debt was paid, and the heirs refuse to pay, so the right goes away from its owner if he does not have evidence from his adversary to prove his claim.

This is the least that the debtor should do towards the debtor who fulfilled his need and solved his problem in the hour of difficulty. I have seen more than one person lower the wing of humiliation to the owner of money due to his need, hoping to lend him what he needs to meet, even if the owner of money responds and does well, he denies the debtor, takes him as an enemy, and describes him in every ugly way, for no reason other than because he demanded his right from him. In addition to the fact that exchanging kindness with abuse is forbidden by law and reason, it indicates malice and meanness.

Thanking the Creator and the created:

God Almighty said in verse 14 of Surat Luqman: (**Give thanks to Me and your parents**). In the hadith: "He who does not thank people does not thank God." In another hadith: "Whoever does a favor to a person, then thanks the Creator and says: Thanks be to God." And he ignored the one who did the good, for God Almighty does not accept gratitude from him, until he thanks the one who did the good through him..." From here it became famous: He who does not thank a created being does not thank the Creator, and this inherent secrets:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

1 - Reason and Sharia dictate that it is obligatory to thank the benefactor, any benefactor, and whoever abandons this gratitude has disobeyed God Almighty, and disobedience is disbelief and ungratefulness to His blessings, the Almighty.

2 - The dignity of man is the dignity of God, and in the hadith: "On the Day of Resurrection, God will say to one of His servants: What prevents you from visiting me if you become ill?" So the servant says: Glory be to You, You are the Lord of servants. You do not suffer or get sick. Then God says: Your believing brother fell ill, and you did not visit him. By My Might and Majesty, if you had visited him, you would have found me with him, and then you would have taken care of him.

I fulfill your needs and fulfill them for you, and that is from the dignity of My servant, and I am the Most Gracious, the Most Merciful."

3 - Giving thanks to the benefactor is a form of loyalty, and loyalty is evidence of honesty and faith. Rather, it is the origin of virtues. Where there is loyalty, there is honesty, sincerity, trustworthiness, and sacrifice. Loyalty is indivisible. Whoever is loyal to the one who has done good to him, he is also loyal to his family, friends, and country, and to humanity as a whole. And whoever betrays the one who has done good to him, or ignores him, also ignores and betrays his family, friends, and country. Here it was rightly said: He who has no loyalty has no debt.

The most wonderful thing is loyalty in times of adversity and hardship, because loyalty in times of blessing and ease is loyalty to the money, not to its owner, and to the world, not to the one in whose hand it is.

(**If the one upon whom the right is due is foolish**, **or weak**, **or unable to dictate himself**, **then let his guardian dictate with justice**. **9**). The foolish,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

spendthrift who does not manage money well, the weak child, the crazy one who cannot dictate, all of these are not valid for dictation and approval, so their place must be taken by someone who takes care of their affairs and takes care of them... The reference can be summed up that the guardian is divided into two categories: a special guardian, who is the father and paternal grandfather, and a general guardian, who is the legal ruler who combines diligence and justice, and has no guardianship except with the loss of the father and grandfather. And the details are in the books of jurisprudence, including the fifth part of the book of jurisprudence of Imam Jaafar Al-Sadiq.

(**And martyred two witnesses from among your men**.). This is the second type of matters that God has considered in religion, the first is writing, the second is witnessing, and they were martyred, meaning they bore witness. It is said: I cited the man, and I made him bear witness in one meaning, and the two martyrs are the two witnesses. The positive law considered the presence of two witnesses in drawing up official contracts, exactly as stated in the Qur'an, and its saying: (**From your men**) The jurists used it as evidence that Islam is required for witnessing.

The Imami and Hanafi Shiites said: This is if the one being witnessed is a Muslim, but if he is a non-Muslim, then the testimony of people of his religion is accepted according to their religion. The Malikis and Shafi'is said: The testimony of a non-Muslim is not accepted, even if he is like him. (Al-Mughni and Fath Al-Qadeer, Chapter on Shahada).

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**If there are not two men, then a man and two women from among the martyrs you approve of**.). Financial rights are proven by the testimony of two

men, a man and two women, a man and an oath, according to the consensus of the schools of thought, except for Abu Hanifa, who said: It is not decided by a witness and an oath. The Holy Qur'an mentions the testimony of two men, and only one man and two women. As for establishing the financial right by witness and oath, this has been stated in the Sunnah of the Prophet.

She asks: Is financial rights proven by the testimony of women only? Then is it proven by the testimony of the two women and an oath, as it was proven by the testimony of the man and the oath?

The answer: The schools of thought agreed that rights to money are not proven by the testimony of women separately on behalf of men, and without an oath. They differed as to whether they are proven by the testimony of two women and an oath. The Malikis and Imamis said: It is proven, and others said: It is not proven.

And the Almighty said: (**Of the martyrs you approve of**) There are two possible meanings: The first meaning is that what is meant by satisfaction is specifically satisfaction for the soul of this particular testimony, not for the witnesses as they are satisfactory in religion and righteousness, regardless of their testimony, this or other. Accordingly, justice is not required of the witness, but rather it is sufficient for the judge to be confident that the witness's testimony is consistent with reality, as is the case with testimony in man-made laws, where the assessment of testimony is left to the judge alone.

The second meaning is that what is meant is the satisfaction of the witnesses themselves with their satisfactory religion and righteousness, and therefore the justice of the witness himself must be done. The wording of the verse bears this meaning and the first meaning, but the reports and the fatwas of the jurists give preference to the will of justice in the witness himself. Imam Ali (peace be upon him) said: "Testify

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

from someone whose religion, honesty, righteousness, and chastity you are satisfied with. Accordingly, if the two just people testify, the judge must rule based on their testimony. Whether he gained knowledge from what they said, or not through worship based on the text, but if someone other than a just person testifies to him, he will not be judged based on their testimony unless he gets knowledge from what they say, so that knowledge is the source of the ruling, not the testimony of someone other than a reliable person.

(**If one of them goes astray**, **then one of them reminds the other**.). Here are two questions:

The first: Why did he say: If one of them goes astray and then one of them reminds the other, and he did not say

The other remembered it, so he repeated the apparent noun, which is one of them in two sentences with no separation between them, far or near?

The answer to this in the best of all ways is that since the testimony of the two women was in the same position as the testimony of one man, the two women must be combined so that each of them gives her testimony within the earshot of the second, so that if she leaves something of the testimony out of his mind, the other mentions it. When the first ends, the second performs in the presence of her colleague, and plays the role that the other played, and therefore the testimony of each of them is complementary to the testimony of the other, and this meaning is only achieved by repeating the wording of one of them, so that it applies. On both, and if he had said, "The other remembered her," the meaning would have been that she would not forget one, so she would remember the second, so one would be

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

forgetful, and the other would be a memory. This is not what is meant, but rather what is meant is that each of them remembers the other, as we have presented.

The general point is that witnesses should not be brought together if they are men, but rather it is preferable to separate them, unlike women witnesses.

The second question: What is the secret that the testimony of two women is equal to the testimony of one man?

I can answer this question in several ways, including that women are weak-minded, and it is interesting that some commentators have answered that a woman's temperament has a lot of humidity. If this statement is correct, then everyone who has a moist temperament is half a witness, even if he is a man, and everyone who has a hot temperament will be a complete witness, even if he is a woman. The most likely opinion, relatively speaking, is that a man has more control over his emotions and whims than a woman - often - and the correct answer is that we must worship the text, even if we are ignorant of the wisdom. From him.

The summary is that the judge has relied on the testimony of one woman, and gained more knowledge from her words than from the testimony of ten unjust men. The judge may rule with his knowledge if this knowledge consists of the circumstances, circumstances, and evidence of the case, even if this evidence is the testimony of a woman, as long as it is a means of knowledge or reassurance.

(**The martyrs do not refuse when they are called**). If someone calls you to bear witness to a truth or religion, you must respond to his call in a sufficient manner. That is, if someone else carries out this task, the obligation is waived from you. Otherwise, you will be accountable before God Almighty, and the evidence is this verse:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And the noble hadith: “If a man calls you to bear witness to a right or a religion for him, you cannot neglect it.”

(**And do not be weary of writing it down**, **whether small or large**, **according to its term**.). Boredom is boring, and the pronoun in writing it refers to religion or truth, and the intention is to encourage the writing of religion without any difference between a little and a lot, as long as the purpose is to guard against the occurrence of conflict and disagreement.

(**That is fairer in the sight of God**, **more reliable than witnessing**, **and more likely that you will not doubt**.). That is, writing down the religion and bearing witness to it is more just, more upright, and closer to banishing doubt and mistrust.

You ask: God Almighty commanded writing first in His saying: (**So write it down**) Second: (**And do not get tired of writing it**). Thirdly, he pointed out the wisdom behind that, that writing is fairer, more upright, and better. Despite all this, the jurists issued a fatwa declaring the desirability of writing, not its obligation, due to the definitive conduct of Muslims from the beginning until today, and we are with them in that. But there is something else other than writing down the debt and bearing witness to it, which is that the jurists have obligated the judge to rule based on fair evidence, even if he does not have knowledge of it, and that is only an act of worship by the text. .. But the jurists did not consider writing a means of proof such as evidence, and they said: It is not permissible to rule based on it unless it requires knowledge or reassurance. Doesn’t this repeated command to write indicate that it is a way to prove the truth, even with a binding meaning? ..

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

The answer: The order to write down the debt in order to preserve the established right is one thing, and considering fair evidence as a way to prove the right is another thing, and from here the ruling must be made based on the evidence, whether the convict acknowledges it or denies it. As for writing, the defendant must be asked about it. If he acknowledges it, it comes under the heading of acknowledgment, and if he denies it, it needs to be proven by a means of proof such as evidence, an oath, or a test and a comparison between it and the writer's handwriting. Accordingly, writing is not an independent means in itself, as is the case. In the evidence.

(**Unless it is a current trade that you conduct among yourselves**, **then there is no blame on you if you do not write it down**.). The source is that its connection is in the accusative case on the interrupted exception, because the previous talk was about writing down the deferred debt, and the talk here is about present trade, and the permissibility of not writing it down, and the meaning of present trade is selling for an immediate price, not deferred, and the meaning of you manage it.

Between you, you transfer it from hand to hand, so the seller takes the price from the buyer, and the buyer takes the price from the seller, and thus what was in the hands of each is transferred to the property of the other.

The gist of meaning from the sum of the words is that there is no harm in you not writing in the commercial transactions that take place between you for a quick price. As for the secret to why not writing in this matter is permissible, it is because such a sale, known as a transactional sale, occurs frequently among people. If they were assigned to write checks for all sales, the matter would be difficult for them, especially in small things.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And how it was, commercial matters are entrusted by the Holy Law to the people, who manage them among themselves according to what their interests require. If the interest is in writing and registering, they do so, as is their case in selling real estate, and other valuable movables such as cars, and the like, and if the interest is in abandoning writing, they abandon it, as is their custom in selling food and clothing... And if God commands the writing of debt and sale, or permits them to be abandoned, then He only commands out of desirability and guidance to What protects them from problems and troubles... Yes, God Almighty forbids them from deceit and deceit, usury and exploitation, and consuming money unlawfully without compensation or return.

She asks: If he denies the sin of not writing down current trade, he feels that abandoning the writing of debts is a sin, and therefore writing down debts is obligatory, contrary to what the jurists hold, who said that it is desirable, not obligatory.

The answer: What is meant by the Almighty's saying: (**There is no blame on you if you do not write it down**) Denying harm and worldly harm, not negating sin and harm in the afterlife, so that the command to write down debts becomes obligatory.

(**And bear witness when you pledge allegiance**). The jurists agreed that witnessing the sale is recommended, not obligatory, except by apparent meaning. They said that it is obligatory, not recommended, in accordance with the apparent meaning of the word. (**Neither a scribe nor a witness shall be harmed**). If the two parties agree to write and bear witness regarding the debt or the sale, the writer must write fairly, and the witness must testify to the truth. The discussion was

TAFSIR MUSHAF FATIMA AL EHASSALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

presented about the word "no harm" and its parsing in verse 233, which is the Almighty's saying: (**A mother shall not be harmed by her child**).

(**And if you do**, **then it is immorality on your part**.). Immorality is a departure from obedience to God and everyone

If he does something that God has forbidden, or abandons something that God has commanded, then he is a sinner who has fallen out of obedience to God, deserving of His wrath and punishment. (**And fear God**) In obedience to all His commands and prohibitions. (**And God teaches you**, **and God is All-Knowing of all things**.). He teaches you what is best for you in religion and this world. It is obvious that God Almighty does not teach us directly, nor does He cast knowledge into our minds and hearts. Rather, He teaches us through the revelation that He sends down to His prophets. This revelation includes everything that guides us and guides us to the interests that guarantee our survival and happiness.

With Sufism:

All or most of the Sufis said: There is no path to knowledge and knowledge of God and His revelation, and the law and its secrets except faith and piety. So whoever fears God knows Him, knows His law and its rulings, knows the afterlife and its horrors, and understands the Qur'an and the hadith without study and learning. They call this knowledge of theirs worldly knowledge, and they cited evidence, including the Almighty's saying: (**And fear God**, **and God will teach you**). The wording of the noble verse rejects this inference, because if it had been as they said, he would have taught you an answer to be fearful, and the answer would have been coupled with the fa, not with the waw... This is, to the point that whoever carefully

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

considers this saying of the Sufis will find it more like the ravings of a feverish person who rambling and saying: The house is not built until you live in it, and that the garment is not woven until after wearing it.

I do not know how Sufis claim knowledge of hadith, when it has been repeatedly reported from the Messenger (PBUH): "Seek knowledge, even if it is in China... knowledge by learning"? We never doubt that theories are crystallized through application and work, and that doors are opened to the working world with new information, but this is one thing, and that piety is a means to knowledge is another thing.

(**And if you are on a journey and do not find a scribe**, **then a pledge must be taken**.). After God ordered the debt to be written down to protect it, He made the mortgage a document for him instead of writing it, as it is impossible to travel.

The jurists agreed that the mortgage contract cannot be concluded except by receipt, and they cited as evidence the Almighty's saying:

(**A bet is accepted**). The details are in the books of jurisprudence, including the fourth part of the jurisprudence of Imam Jaafar al-Sadiq.

You ask: Mortgage is permissible when traveling or at home, and with the presence or absence of the scribe, so what is the purpose of the restriction on travel and the absence of the scribe?

Some commentators skipped this question and ignored it completely, even though it comes to the mind of every person who knows the legal rulings. Most of them answered it by saying that God made it the most general, since the most common

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

thing in travel is the absence of a writer in that era. It is noted that what is common in travel is also the absence of a mortgage, and who carries on his travels his things that can be mortgaged except what is rare?

The correct answer is that the verse, in its apparent meaning, indicates that it is not permissible to pawn in the city, based on the fact that the condition is understood, and it is here: If you are not traveling, then there is no pawn, but this apparent meaning is not permissible to be relied upon after it has been proven that the Prophet (PBUH) upon whose heart the revelation descended did not act on it, as he pawned his armor with a Jew, while he was present in Medina, and this is not the only verse whose apparent meaning we leave behind the Sunnah of the Prophet, and from here the nation has unanimously agreed that it is not permissible to act. On the surface of a verse from the verses of legal rulings, except after researching and researching the prophetic hadiths that contained the source of the ruling and meaning of the noble verse.

(**So if you trust one another, then let him who has been entrusted fulfill his trust and let him fear God, his Lord**.). That is, if the creditor thinks well of the debtor, and gives him without a deed, mortgage, or testimony, confidence in his sincerity and loyalty. If that is the case, then the debtor must live up to the creditor's good thoughts, and the right will be returned to him in full.

This ruling is general and is not specific to religion, but rather includes all trusts. God Almighty said: (**God commands you to return trusts to their rightful owners**.) Women 58. The Messenger of God (may God bless him and grant him peace) said: Do not look at a man's prayers and fasting, his frequent Hajj and good deeds, and his humming at night, but look at the sincerity of his speech and his performance of trusts. Imam Zayn al-Abidin (peace be upon him) said: If the killer of my father had

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

entrusted me with the sword with which he killed him, I would have returned it to him.

(**And do not conceal the testimony**, **for whoever conceals it is sinful in his heart**.) There is a difference between bearing testimony and giving it after bearing it. The meaning of bearing testimony is that someone calls you to bear witness for him

On right or religion, and the answer here must be sufficient, not in kind, as we mentioned in the interpretation of the Almighty's saying: (**The martyrs do not refuse when they are called**). As for giving it, it means that the right holder invites you after you bear witness to give it before the courts, and you cannot refrain from answering him if the establishment of the truth depends on listening to your testimony, and you are safe from harm. If you abstain, and this is the case, then you are a sinner, according to the Almighty's words: (**And do not conceal the testimony**, **for whoever conceals it is sinful in his heart**.). What is meant by the sin of his heart is that he will be punished with the same punishment as he who intends and deliberately commits the sin, because intent and premeditation are among the characteristics of the heart.

If they restrain what is within yourselves, **verse 284**:

(**To God belongs whatever is in the heavens and whatever is in the earth**, **and whether you reveal what is within yourselves or hide it**, **God will call you to account therewith**, **and He forgives whom He wills and punishes whom He wills**. **And God is above all things**. **A mighty thing** (**284**))

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI M.QVI

(**Whether you reveal what is within yourselves or conceal it**, **God will call you to account for it**.). Dark thoughts may come to a person's heart that he is unable to repel, as if he wished that so-and-so's house would be demolished, or that a car would run over him. There is no accountability or punishment for these as long as they are merely thoughts that do not have any apparent effect in word or deed, because they are beyond one's ability, so entrusting them, whether negatively or positively, is an unbearable burden.

He may resolve to commit a sin with firm resolve, and intend to do it with determination, until when he is about to do it, he refrains and withdraws, either out of fear of God Almighty, or out of fear of people, and the first is rewarded, because his abstention out of fear of Him Almighty is considered repentance and repentance for which he will be rewarded, and the second is neither rewarded nor false, neither rewarded nor punished out of God's favor and generosity.

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

It was stated in the hadith: If a servant intends to do a good deed and does not do it, one good deed is recorded for him, and if he does it, ten good deeds are written for him, and if he intends to do a bad deed and does it, one bad deed is recorded, and if he does not do it, nothing is recorded for him.

He may resolve to commit sin, and actually undertake it. This sinner is of two types: the type that disobeys God openly, not caring about what people say, criticizing them, or defaming them. This is what is meant by his saying: (**If you reveal what is within yourselves**). A type that covers up its disobedience with hypocrisy and hypocrisy, corrupts in secret, and declares righteousness, and both types are known to God. (**So He forgives whom He wills and punishes whom He wills**.). As

long as God Almighty is the Owner of the heavens and the earth and is capable of all things, He has the right to pardon whomever He wishes of disobedience, and to punish whomever He wishes among them according to what His wisdom requires. Muhyiddin Ibn Al-Arabi said in his interpretation of what it means: God forgives the sinner if he is strong in his faith, but the sin occurred accidentally, not because its roots are deeply rooted in himself, and He punishes the sinner who is weak in his faith whose roots are firmly established. The sin is within himself.

The Messenger believed, verse 285: 286:

(**The Messenger believed in what was revealed to him from his Lord, and the believers each believe in God and His angels and His books and His messengers. We make no distinction between any of His messengers. And they said We have heard and obeyed. Your forgiveness is our Lord, and to You is the return.** (285) **God does not burden a soul except within its capacity. It is for it what it has earned and upon it is what it has earned. Our Lord, do not hold us accountable if we forget. Or have we sinned? Our Lord, and do not lay upon us a burden as You laid upon those before us. Our Lord, and do not burden us with that which we have no strength to bear, and pardon us and forgive us. And have mercy on us, You are our Master, so help us against the disbelieving people** (286))

TAFSIR MUSHAF FATIMA ALEHI SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the language :

Error has three meanings: sin, the opposite of intentionality, and the opposite of what is right, and this last meaning is what is meant by the verse, and insistence is a heavy burden, it insists on its owner and detains him in his place.

Parsing:

The believers are a subject, and every second subject, and the sentence "believe" is the predicate of the second subject, and the sentence "from him and his predicate" is the predicate of the first subject, and the sentence "we do not differentiate" is the object of a deleted verb, meaning they say: "We do not differentiate," and your forgiveness is in the accusative case of the absolute object, i.e. forgive your forgiveness, or the direct object, i.e. we ask for your forgiveness.

Meaning:

(**The Messenger believed in what was revealed to him**). Here is a question that imposes itself, which is that every messenger believes in God and the revelation that has been sent down to him, otherwise he is not a messenger. Reporting about that is like clarifying the obvious and gathering what is happening, and this is not permissible in His words, the Almighty, which must be interpreted in the best sense. Reporting about that must have a goal to which it aims, so what is this goal?

The answer: The purpose of the verse is not merely to inform that the Prophet (PBUH) believed in God... No, every prophet is born a believer in God and His oneness, but not every prophet is born a prophet, or knows that he will be a prophet - except for Jesus (PBUH), who said when he was separated from his mother, "I am the servant of God. He gave me the book and made me a prophet... Maryam 30 - And Muhammad (PBUH) did not receive the revelation until after he had completed forty years. years of his honorable life, and when Gabriel said to him the first thing he said: (**Read in the name of your Lord who created**) He was doubtful and anxious about his matter, and feared that the voice was a result of whispers and obsessions, so he complained to his caring wife, Khadija, so she took

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

him to Waraqah ibn Nawfal, and then he was convinced by feeling and conscience that the one who

An angel came to him, not a devil, and God addressed him by saying: (**So if you are in doubt about what We have revealed to you, then ask those who read the Book before you. Indeed, the truth has come to you from your Lord, so do not be of those who doubt**.) - Yunus 94. In the hadith, the Prophet commented on this, saying: I do not doubt or ask.

Thus it becomes clear that the purpose in the Almighty's saying: (**The Messenger believed in what was revealed to him**) What is stated in this Surah and other principles of faith and belief, sermons and rulings, and everything that the Messenger told us is from the revelation of God Almighty, and this revelation the Messenger did not believe in except after he went through the stage of doubt, research, and careful observation, and only after the truth was revealed to him through sense and sight. Therefore, everything that the Messenger told him is from God, there is no doubt about it.

(**And the believers are everyone who believes in God and His angels and His books and His messengers. We make no distinction between any of His messengers**.). Belief in God in its complete and comprehensive meaning is not to believe that He is the Creator of the universe, and that is enough... No, the true believer is the one who believes in God, and in the messengers He sent, and the books revealed, including the principles, principles, rulings, angels, and the unseen ones, without exception. Whoever believes in God but not His books and messengers, or believes in Him and some of His books and messengers, then His

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI

judgment with God will be the same as the judgment of one who did not believe in Him at all, even if People of religions adopted the principle of belief in God, and in everything that came from Him, when these sects were fighting and quarreling, but they believed in some and disbelieved in others, so there was this continuous hostility between them.

(**God does not burden a soul beyond what it can bear**). Because entrusting someone with something that is not possible is injustice: (**And God is not unjust to His servants**) – Al Imran 182. But the Ash'arites permitted the assignment of something that is not possible, and the Imamis and Mu'tazilites denied it.

(**What she earned is hers**) Of good deeds and good deeds. (**And she owes what she earned**) Of evil and bad deeds, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.. And from God's mercy toward His servants is that if a servant does a good deed, God records it for him immediately and as soon as it is done by him, and if a bad deed is done by him, He gives him a period of time, and if he asks for forgiveness and regrets it, it will not be written down, and if he insists, it will be written down for him.. A group of knowledgeable people said that a person does good out of self-motivation, because it is innate to him, and he only does evil. External factors such as poor environment and upbringing.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED JIMMAR NAQI NAQVI

This is why God Almighty made goodness come from earning, not from earning, as He said: (**What she earned is hers**) He did not say what I acquired, and he considered evil to be acquired, so he said: (**And she owes what she earned**) He did not say what I earned.

(**Our Lord**, **do not hold us accountable if we forget or make a mistake**.). Here is a well-known problem about which there has been much discussion, and about its answer in the books of principles and theology, and the summary of the problem is that error and forgetfulness do not fall under the will and ability of man, so censure against them is lifted in and of itself. Whoever forgets to pray, or makes a mistake in understanding the legal ruling and extracting it from its source, is judged to be excused and held accountable... So, there is no meaning in requesting that censure be removed from him.

What is strange is what Sheikh Muhammad Abduh answered - as the author of Al-Manar reported in his interpretation - that the forgetful and the wrongdoer can be held accountable based on the evidence that Islamic law and man-made laws have required liability for the one who destroys someone else's property by mistake, just as blood money has been required for the one who kills a person unintentionally.. Sheikh Mustafa Al-Maraghi took this answer and adopted it in his interpretation.

The strange thing is that what is meant by reprimanding in the verse is punishment and moral responsibility, not a financial fine. Whoever kills a person, or destroys his property by mistake, is not punished, nor is he asked for anything from a moral standpoint, but rather is sentenced to a financial fine, just like a debtor.

The correct answer in the answer is that error and forgetfulness sometimes come from a person after he has been cautious and cautious, and this type of forgetfulness and error excuses the one who makes it, and it is not permissible to hold him to account morally, which is what is meant by the noble verse. And sometimes error and forgetfulness arise from negligence and abandonment of precaution, such that if he were alert and careful, they would not have come from him. This type does not excuse the one who makes it, and it is permissible to take him to task, and it is what

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

is required to be raised in supplication. Accordingly, the problem falls from its foundation.

(**Our Lord**, **and do not burden us with a burden as You placed upon those before us**. **Our Lord**, **and do not burden us with what we have no strength to bear**.). Persistence is the heavy burden that forces its owner, i.e., confines him to his place, and what is meant here is the arduous obligation... God Almighty placed it on the Children of Israel, as He imposed on them fifty prayers per day and night, and commanded them to pay a quarter of their wealth in zakat, and other arduous obligations that the commentators mentioned, explaining the Almighty's saying:

(**Just as You imposed it on those before us**). Accordingly, the meaning is: Do not place pressure on us, do not impose on us what is burdensome for us to carry.

You ask: The Almighty's saying: (**And do not burden us with what we cannot bear**) This particular meaning is useful, knowing that this sentence is connected to and does not carry an insistence on us, and the conjunction requires the opposite, as it is not permissible to connect something to itself?

The answer: If we look at his saying: (**And do not burden us with what we cannot bear**) Independent of the context, the matter would have been as I said, because the apparent meaning is that you do not burden us with something that is difficult for us. However, if we look at it while noting the context, what is meant must be that you do not punish us with a punishment that we cannot bear. So he expressed the punishment in terms of what it leads to in terms of being unbearable and being patient with it. Sheikh Murtada Al-Ansari said in his book known as Al-Risaal, Chapter on Innocence: "It is not far-fetched that what is meant by what is

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

intolerable in the verse is torment and punishment. “Do not burden us with what we cannot bear, and do not impose on us what we cannot bear in terms of punishment.”

(**And pardon us**, **forgive us**, **and have mercy on us**). Pardon, forgiveness, and mercy are similar words, and the difference between them is simple, which is that forgiveness is merely the abandonment of punishment for a sin, and forgiveness is the abandonment of punishment, while covering up the sin, and mercy is a request for favor and blessings with reward. (**You are our master**, **so help us against the disbelieving people**.) Those who belittle the religion of God, and take pride in something other than God.. It was stated in Majma’ al-Bayan on the authority of the Prophet (PBUH): “God Almighty said at every part of this supplication: I did and was answered.” That is why it is recommended to recite this supplication a lot.

Our Lord, do not hold us accountable if we forget or make a mistake. Our Lord, and do not burden us with a burden as you placed on those before us. Our Lord, and do not burden us with what we cannot bear, and pardon us, and forgive us, and have mercy on us. You are our Lord, so grant us victory over the disbelieving people.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Index

Introduction 5

Seeking refuge 19

Who is Satan? 20

Satan's logic 20

Basmalah and defining Islam in one word 24

Al-Fatihah.....31

Surah Al-Baqarah

The openings of some surahs.....37

The Qur'an and modern science..... 38

Knowledge.....43

The unseen..... 44

Religion and science 45

They perform prayers.....47

Did you warn or not warn, verse 6-7..... 50

The approach of Islam 51

The one committed to the truth 52

The Hypocrites, Verse 8-20..... 54

Who is a hypocrite?.....55

Worship your Lord, verse 21-22.....58

The branch follows the original..... 58

Monotheism..... 59

They brought Surah verse 23-25.....64

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The secret of the miracle in the Qur'an 65

Commitment..... 66

Did Muhammad have a miracle other than the Qur'an?
..... 67

Allah does not want it, for example verses 26-27..... 68

Al-Hadi and Delal..... 70

Al-Tawkeen and Al-Ishree..... 72

How can you disbelieve in God? Verse 28-29..... 74

Man himself is proof 74

Death and Resurrection..... 76

Baath.....77

And when your Lord said to the angels, verse 30-33.....78

Caliph.....80

An eloquent lesson 81

And when your Lord said to the angels, verse 34.....82

O Adam, be still. Verse 35-39..... 83

Eve and District Adam..... 85

Weakness of will means deprivation 85

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The infallibility of the prophets 86

Ahl al-Bayt.....88

O Children of Israel, remember My blessing, verse 40-46..... 89

Aspects of life..... 90

History of the Jews 91

Muhammad and the Jews of Medina 92

Also, O Children of Israel, verse 47-48..... 94

Repetition in the Qur'an 96

Intercession..... 97

And when He saved you, verse 49-50..... 98

And when We made a promise to Moses, verses 51-53..... 101

And when Moses said, verse 54-57..... 103

Seeing God 107

And when We said, "Enter verse 58-59..... 108

And when Moses asked for rain, verse 60..... 111

On capitalism and socialism..... 112

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Something from nothing 113

And remember, O Moses, verse 61..... 114

Indeed, those who believe and those who are Jews, Verse 62..... 116

And when We took your covenant, verses 63-66..... 119

There is no comparison with the Jews..... 122

God commands you to slaughter a cow. Verse 67-73..... 124

Then your hearts hardened. Verse 74..... 167

Differences in temperaments 129

Do you hope to believe? Verse 75..... 131

And when they meet those who believe, Verse 76-77..... 132

Among them are the illiterate, verse 78-79..... 133

Interpretation, principles and rules..... 134

The world is not governed by reality..... 135

And they said, "The Fire will not touch us." Verse 80-82..... 135

The Muslim and the believer..... 138

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The perpetrator of a major crime..... 139

And when we took the Covenant of the Children of Israel, verse 83..... 140

Do not shed your blood, verse 84-86.....142

And We gave Moses the Book, verses 87-88..... 147

The honest reformer and the false liar.....149

And when the Book of Verses 89-91 came to them..... 149

Jews are similarities and analogues 153

Moses has come to you with clear proofs, verses 92-96..... 153

Interest is the reason, not nationality..... 155

Say, "Who was an enemy to Gabriel?" Verse 97-100..... 156

Peaceful coexistence and faith in God 158

And when a messenger from God came to them, verse 101-102..... 159

Even if they had believed, verse 103..... 164

Magic and Wisdom..... 164

O you who have believed, verse 104-105..... 166

Envy and the envious..... 167

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

We do not copy the verses 106-107..... 168

Copying..... 169

Or do you want to ask the Messenger of God, verse 108-109..... 171

Violation of the right 174

And perform the prayer, verse 110..... 174

Prayer and the youth of the generation..... 175

They said, "He will not enter Paradise." Verse 111-113..... 176

Monopoly of Paradise 178

Religion of interest among the Jews..... 179

Everyone promotes his religion..... 181

Prohibiting the mosques of God, verse 114..... 182

Among the rulings on the mosque..... 184

To God belongs the East and the West, verse 115-117..... 184

If God had not spoken to us, verses 118-120.....188

Meaning and type of evidence 190

Enemies of religion and principle..... 191

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Recite it until you recite it, verse 121-123.....192

Between a mujtahid and an imitator..... 194

My covenant will not reach the wrongdoers. Verse 124.....
195

Imamate and the idea of infallibility 196

And when We made the House a place of return, Verse 125-
126..... 199

The offender takes refuge in the sanctuary..... 200

And when Abraham raised the foundations, verses 127-129.....
202

History of the Kaaba..... 202

The Shiites and the ancestors of the Prophet 205

The good news of the Awaited Mahdi..... 206

And whoever turns away from the religion of Abraham, verse 130-
134..... 206

The right of the child over the father..... 209

And they said, "Be Jews or Christians." Verse 135-138..... 210

Dialectical logic.....211

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 1 BY AYATULLAH DR SYED AMMAR NAQI NAQVI

Say, “Do you dispute about God?” Verse 139-141..... 214

Certificate.....216

Sincere and enough..... 217

What turned them away from their Qiblah, verse 142.....221

Why pray to a specific destination? 222

We made you a moderate nation. Verse..... 143

Integration and equality in Islam 225

We may see the fluctuation of the face of verse 144-145..... 228

People of the Qiblah..... 231

Islam and fanatical religious people..... 232

They know him as they know their fathers, verse 146-147..... 233

Between me and Mubashir 234

For each point of view, verse 148-153..... 234

The bonds of the Islamic nation..... 337

Thanking Al-Moneim 238

Seek help with patience and prayer, verses 154-157..... 239

Patience..... 240

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The price of paradise..... 242

Types of reward for those who are patient..... 243

Al-Safa and Al-Marwah, verse 158..... 244

Indeed, those who conceal what We revealed, Verse 159-162..... 246

The ugliness of punishment without explanation..... 247

The ruling on cursing in Sharia law..... 249

And their concern is one God - 163 - 164..... 250

Earth 251

The existence of God 252

Which comes first, night or day? 253

They take equals other than God. Verse 165-167..... 253

Tradition and the Four Imams..... 256

Eat of what is on the earth, verse 168-170..... 257

Tradition and the origins of beliefs..... 259

Like the one who croaks, verse 171..... 262

Eat from the good things. Verse 172-173..... 263

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The forced person and his rule 265

Those who conceal what God has revealed, Verse 174-176..... 266

The tension between truth and falsehood..... 268

And he gave money for his love, verse 177..... 269

The righteous in the concept of the Qur'an..... 273

Retaliation for murder, verses 178-179..... 274

The will to parents, verse 180-182..... 277

The heir's will..... 279

Fasting is prescribed for you, verses 183-185..... 281

Answer the call of the supplicant, verse 186..... 286

Permissible for you is the night of fasting, verse 187.....
288

Eating money unjustly, verse 188.....291

The ruling of the immoral judge..... 292

The ruler's ruling does not change reality..... 293

They ask you about the crescent moon, verse
189.....293

And fight in the cause of God, verse 190-193..... 295

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Islam is a war on injustice and corruption..... 296

The Sacred Month, Verse 194-196..... 300

And complete the Hajj and Umrah, verse 196 - 203..... 302

Whose words do you like, verses 204-207..... 307

Enter into the ladder, verses 208-210.....310

Hidden and surprises..... 312

Ask the Children of Israel, verse 211-212.....313

There is no faith except in piety..... 314

The people were one nation, verse 213.....316

Difference between people.....318

Entering Paradise, verse 214..... 319

What do they spend? Verse 215..... 320

Fighting is prescribed for you, verses 216-218..... 321

Worship of the repentant after his apostasy..... 325

Frustration.....326

Alcohol and gambling, verses 219-220.....327

And do not marry polytheist women, verse 221..... 331

Marriage by clerical order 333

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Menstruation, verse 222-223..... 335

The Oath, verse 224-227.....337

Absolutes, verse 228..... 340

Between men and women in Islamic law..... 343

Divorce twice, verse 229-230.....345

Divorce three times.....347

And if you divorce women, verse 231-232.....350

And mothers breastfeed, verse 233.....355

The waiting period for death, verse 234-235.....365

Marriage during the waiting period.....364

Divorce before consummation, verse 236-237..... 365

The middle prayer, verse 238-239.....366

Leaving prayer leads to disbelief..... 368

And those of you who die, verse 240 - 242..... 370

Warning of death, verse 243-244.....372

Who is the one who lends to God? Verse 242..... 374

The story of Taloot, verse 246-252..... 375

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The will of God and the power of injustice..... 380

Preferring the Messengers, verse 253.....387

Al-Infaaq, Verse 254..... 389

Ayat Al-Kursi 255..... 390

God and the laws of nature 392

Something from nothing.....395

There is no compulsion in religion, verse 256-257.....395

Eternity in Hell..... 400

The one who argued with Abraham, verse 258.....402

Who passed by Qurayya, verse 259.....405

Grave Account.....407

Let my heart be at ease, verse 260..... 409

A seed that produced seven ears of corn, verse 261-263..... 411

Do not invalidate your charity, verse 264-265..... 413

Which one of you would love? Verse 266..... 416

Spending is among the good things, verse 267-268..... 418

Wisdom verse 269..... 421

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

And whatever expenses you spend, verse 270-271..... 422

You do not have to guide them, verse 272-274..... 425

Ahl al-Suffa 427

Zakat..... 428

Usury, verse 275-281..... 431

Defining usury 433

The reason for the prohibition 434

Religion, verse 282-283.....439

Between loan and debt..... 442

Thanking the Creator and the created being..... 444

With Sufism 450

That you reveal what is within yourselves. Verse 284.....452

The Messenger believed, verse 285-286..... 453

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI